Heralds of the Morning



HERALDS OF THE MORNING

The Meaning of the Social and Political Problems of To-day and the Significance of the Great Phenomena in Nature : : : : : : : : : : : :

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: turn ye, come."—*Isaiah.*

BY

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CONTENTS.

Chapter		Page
	Foreword	13
I.	Watchman, What of the Night?	17
II.	He Will Come Again	27
III.	This Same Jesus	38
IV.	Shall so Come in Like Manner	45
V.	We May Not Know the Hour	52
VI.	Know That He Is Near	56
VII.	Watch Ye Therefore	61
VIII.	Great Deceptions	67
IX.	Prophetic Outlines	80
X.	The Good News of the Kingdom to All the World	84
XI.	A Remarkable Century	88
XII.	The Bible Among the People	113
XIII.	The Gospel's Progress	123
XIV.	What Many People Shall Say	141
XV.	The Prevalence of Crime — A Sign of Our Times	158
XVI.	Judgment Is Turned Away Backward	166
XVII.	The Earth Is Filled with Violence	186
XVIII.	The Social Vice	195
XIX.	Maintaining the Form, but Denying the Power	210
XX.	Lovers of Pleasure	224
XXI.	Ye Have Heaped Treasure for the Last Days	231
XXII.	And the Nations Were Angry	258
XXIII	Divine Restraint of the Spirit of War	310
XXIV.	The Voice of the Elements	320
XXV.	The Testimony of the Earth	348
XXVI.	When Ye Shall See All These Things	366
XXVII.	And There Shall Be a Time of Trouble	370
XXVIII.	The Earth Was Lightened by His Glory	382
XXIX.	Our Refuge and Fortress	391
XXX.	In This Generation	398
XXXI.	The Triumphant Victory and Everlasting Reward	406

LIST OF ILLUSTRATIONS

The morning cometh . . . . . Frontispiece
"Sing unto the Lord with the harp" 16
"Watchman, what of the night?" (chapter heading) 17
Society banded into factions 18
The dove of peace lies wounded and dying 19
What will be the end of all these threatening dangers? 21
The long roll sounding 22
The Omnipotent Power that balances the worlds in space 23
Earthquakes and tidal waves 24
He will come again (chapter heading) 27
"All that are in the graves shall hear His voice" 28
Drifting toward the vortex 30
Heralds trumpeting the morning 31
The Consoler 33
Shoals and rocks along the farther shore 37
"This same Jesus" (chapter heading) 38
"At the pool of Bethesda" 39
"Behold how He loved him!" 40
Shall so come in like manner (chapter heading) 45
"And He shall send His angels" 46
"Shall so come in like manner" 47
We may not know the hour (chapter heading) 52
"The swelling of the buds in the spring-time" 53
"As a thief in the night" 54
Know that He is near (chapter heading) 56
Watch ye therefore (chapter heading) 61
The magicians in Moses' time 64
Great deceptions (chapter heading) 67
A charmer 73
The shepherd 79
Prophetic outlines (chapter heading) 80
The good news of the kingdom sent to all the world (chapter heading) 84
A remarkable century (chapter heading) 88, 89
Edward Entwistle (the first locomotive engineer) 90
The "Rocket" (the engine which Mr. Entwistle drove) 91
Overland in the middle of the nineteenth century 92
The DeWitt Clinton engine and train 93
The 20th Century Limited 93
The latest "most powerful locomotive in the world" 94
The first "working" telegraph instrument 95
The first and second East River bridges 96
First steamer carrying mail across the Atlantic 98
Steamer "Lusitania" docking at New York 99
Transatlantic steamship "Olympic," sister ship of the "Titanic" 100
A great railway station 101
The old "Franklin hand-press" 102
The Hoe double octuple printing-press 103

Robert Fulton 104
Samuel F. B. Morse 104
Peter Cooper 105
Charles Goodyear 105
Sir Henry Bessemer 106
C. H. M'Cormick 106
Guglielmo Marconi 107
James Watt 107
Thomas A. Edison 108
Cyrus W. Field 108
The "Great Eastern" laying the Atlantic cable 109
Girdling the globe by wireless 110
M. Edouard Belin and his telephotography apparatus 111
Outdoor picture transmitted by telephotography 112
The Bible among the people (chapter heading) 113
Combined harvester and thrasher 114
Hammer, anvil, and forge 115
"Boots and shoes were slowly made by hand" 115
The steam-hammer at work 116
"The simple needle and thimble were the implements" 118
"To-day she has a machine" 119
"The carpenter did everything by hand" 120
Railroad train passing through the old Chinese Wall 121
The Gospel's progress (chapter heading) 123
John Eliot 123
College class training for the missionary field 124
Bible House, New York 125
Count Nicholas Ludwig Zinzendorf 126
Bartholomew Ziegenbalg 126
Christian Frederick Schwartz 127
John Scudder, M. D. 127
Bible House, London 128
Vestibule, Bible House, London 129
Corner on bound stock floor, Bible House, London 131
Cases of Scriptures, warehouse, London 133
William Carey 134
Henry Martyn 135
Reginald Heber 136
Robert Morrison 136
Adoniram Judson 137
Ann Hasseltine Judson 137
Bible cart, Japan 138
Bible boat, Siam 139
"What many people shall say" (chapter heading) 141
Mary L. Whately 142
Samuel Gobat 142
Robert Moffat 143
John Williams 143
David Livingstone 144
John C. Patteson 145
Griffith John 146
John G. Paton 146
John Wilson, M. D. 147
John Wilkinson 147
Alexander Duff 148

J. Hudson Taylor 149
Thomas J. Comber 150
William Duncan 150
Alexander M. Mackay 151
Egerton R. Young 151
Samuel Adjai Crowther 152
James Chalmers 153
John Kenneth Mackenzie, M. D. 154
Mary Reed 155
Pandita Ramabai 156
The prevalence of crime a sign of our times (chapter heading) . . . 158
"The same day that Lot went out of Sodom" 159
"As it was in the days of Noah" 160
"Judgment is turned away backward" (chapter heading) 166
"The earth is filled with violence" (chapter heading) 186
"The social vice" (chapter heading) 195
"He that is without sin among you" 208
Maintaining the form: but denying the power (chapter heading) . . . 210
"How the great leading 'Christian America' is spending her money" . 218, 219
"Lovers of pleasure" (chapter heading) 224
"Ye have heaped treasure for the last days" (chapter heading) . . . 231
An alley of poverty, Chicago 236
Lodging-house for the poor 237
"Misery . . . exists in these sweat-shops" 249
"And the nations were angry" (chapter heading) 258, 259
British navy 263
War-ships of the world 264
Admiral Farragut's Flagship 266
Monitor "Florida" 267
Battle-ship "Connecticut" on her trial run 268
The new 16-inch breech-loading rifle for seacoast defense 270
Target for naval gun practise 271
British Battle-ship "Dreadnaught" 272
American battle-ship "Delaware" 273
British cruiser "Indomitable" 274
Submarine torpedo-boat "Narwhal" 275
Battery at siege of Sebastopol 276
Modern coast defense mortar battery 277
Twenty years' growth of the armored ship 281
Hudson Maxim 282
The "Monitor" in battle with the "Merrimac" 283
Armor-plate pierced by shell from modern cannon 284
Actual penetration of shell from big cannon 285
The Rodman cannon of Civil War times 288
Buffington-Crozier disappearing gun of to-day 289
Modern three-inch field gun 292
Gun crew operating one pounder rapid-fire gun on deck of ship . . . 293
The infantry rifle of 1861 296
The infantry rifle of 1909 297
Claude Grahame-White making a flight down Executive Ave., Washington, D. C. 302
The six-passenger aeroplane-cab 303
Aeroplane Gun 305
Divine restraint of the spirit of war (chapter heading) 310
The voice of the elements (chapter heading) 320, 321
Eruption of Mont Pelee 323

Union Street, San Francisco, after the earthquake of 1906 325
Redwood tree split by San Francisco earthquake of 1906 326
Work of the Hongkong typhoon of 1908 328
Village overthrown by Calabrian earthquake of 1907 329
Work of storm in Tahiti, 1906 331
"The whole land shall be desolate" 332
"The tornado . . . whirling with terrific fury" 333
Wreckage after the hurricane of Ponce, Porto Rico, 1908 334
Work of tornado in Louisiana, Mississippi, and Alabama, 1908 335
"Hast thou seen the treasures of the hail?" 337
Breckenridge Hall after Galveston storm 338
Merced Temple, Valparaiso, after her earthquake of 1906 340
Harbor Street, Kingston, Jamaica, after her earthquake of 1907 342
Messina before her earthquake of 1908 344
Street in Messina after her earthquake of 1908 345
The testimony of the earth (chapter heading) 348, 349
Crop-destroying insects 348, 349, 350, 352, 354, 356
"When ye shall see all these things" (chapter heading) 366
"And there shall be a time of trouble" (chapter heading) 370
The earth was lightened by his glory (chapter heading) 382
"I saw another angel . . . having great power" 385
"The desert shall rejoice, and blossom as the rose" 390
"Our refuge and fortress" (chapter heading) 391
He brought His people out of that dark land 394
In this generation (chapter heading) 398
Measuring the movements of the heavenly bodies 402
The navigators locating their vessel 403
"Jesus is soon to be seen coming in the clouds of heaven" 405
The triumphant victory and everlasting reward (chapter heading) . 406, 407
"I John saw the Holy City" 414

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; *for all things that I have heard of My Father I have made known unto you.*

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you."—*The Apostle John.*

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure."—*Isaiah.*

FOREWORD

AMONG the most expressive and beautiful words of the English language is the noble, tender term, "Home." Among the sweetest songs ever sung by loving lips is "Home, Sweet Home," given to a needy world by one who never had a home, yet whose heart ever cried out for what the world never gave him. His very homelessness voiced sweeter and deeper the longing of every true human heart.

Among the blessed occurrences that surround the home, "be it ever so humble," is the "Home-coming" of loved ones. This is especially true when a loving father has been long gone and is about to return. What thought and action it arouses and inspires. How it quickens heart and eye and hand and foot. How often and anxious the inquiries of the mother as to when he is coming. What preparations are begun to welcome him. How short the days seem to do the work which ought to be done. How long the days seem when the separation is brought to mind. How slowly roll Time's chariot wheels. Over and over say the children: "Father is coming, the best, the strongest, the wisest friend on earth. He is bringing back for each one of us some beautiful and appropriate gift. He has sent various gifts during his absence, he will bring better ones at this home-coming, and bestow them with his own hands; and best of all, he himself will come. We shall look into the eyes that have so many years looked upon us in love. We shall be clasped by the hand that helped and sheltered and shielded us in trouble and danger. He will call us by name, fold us in his arms, and kiss us glad greeting. And then, too, he will take us to a better home for a while till this home is made far more beautiful than we have ever dreamed it could be made."

Thus the thoughts of the loving children run on, and the glad mother recounts the nobleness of character in

times antedating the children. At last preparation is over, the last touch is given, and mother and children lovingly, impatiently wait. Surely there is no event in that home like the home-coming of the one who is to all the others chiefest in the household.

We all know it to be at least ideally true; yet it is but a faint picture of a greater, more far-reaching, more blessed, spiritual fact, around which cluster all the greater glorious events of the Christian life.

"The earth is the Lord's, and the fulness thereof." He made it to be a glorious home forever for the family of man. But sin entered, and the home was marred, and the trail of the serpent may be traced over the fairest of earth's domain. With the entrance of sin came death; and the earth, designed as the abode of the living, would have become a vast charnel-house had it not been for the constant, abundant blessings of grace poured out upon it from the inexhaustible storehouse on high.

"When the fulness of the time came," the Son of God, with all-glorious divinity veiled in humanity, truly God and truly man, came unto His own, but "His own received Him not." The vast majority would not receive Him as the only Saviour. But earnest souls did receive Him, and found Him to be the Son of God, the Saviour, Friend, and Brother of men.

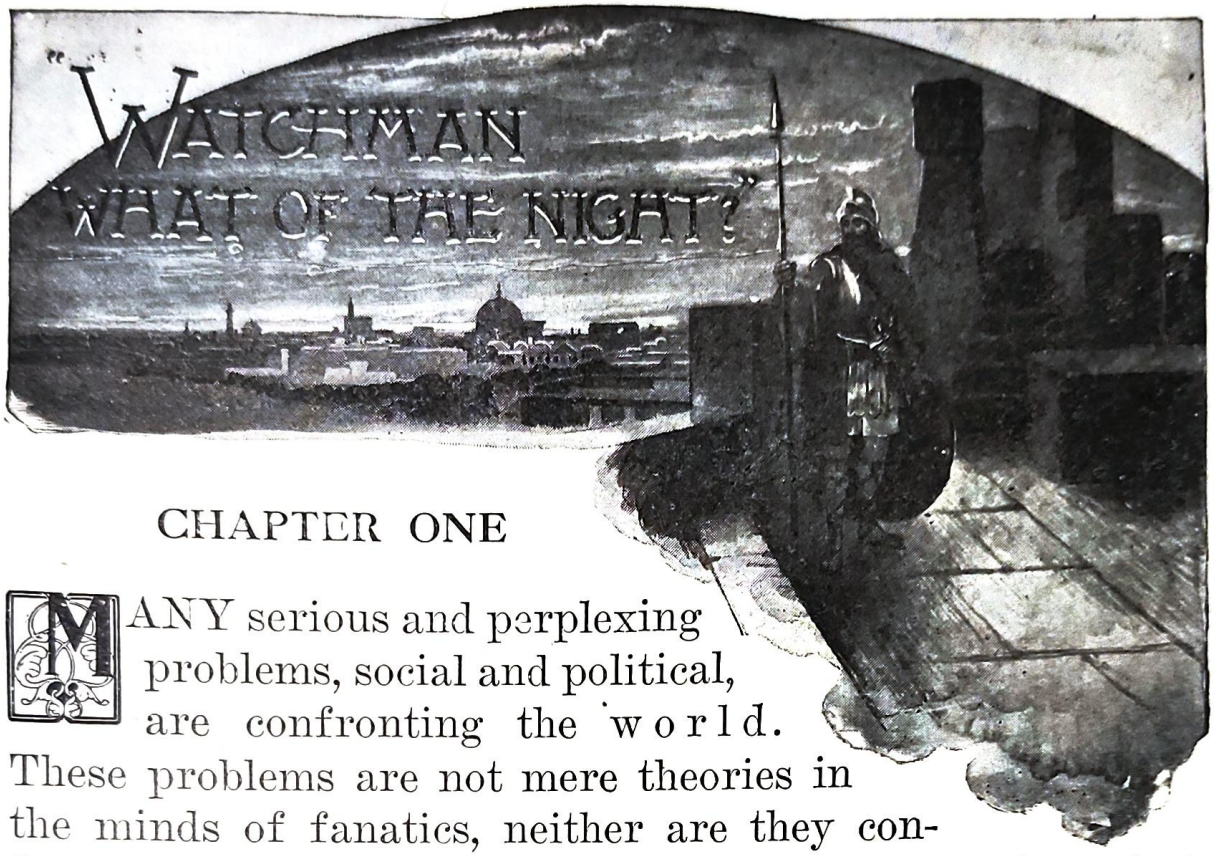
Before He went away, He told them He would come again,—that His going away would be like that of a nobleman, who "went into a far country to receive for himself a kingdom, and to return." As priest on the Father's throne, Jesus Christ, through angelic and human ministers, has been gathering out subjects for His everlasting kingdom—this earth made new by God's creative power. That work is about completed; the long roll of the ages is nearly finished; the characters inscribed "before the foundation of the world" "in the Lamb's book of life" are nearly all wrought out; the tested and polished stones for the eternal, spiritual temple of God are nearing the end of their num-

bering; the gifts of His Spirit, brought anew into exercise in His church, will soon perfect that church, that He may present her to Himself, a beautiful church, "not having spot, or wrinkle, or any such thing," but "holy and without blemish," clad in the robes of His own glory. And then comes the Home-coming of the Master, the triumphant, glorious finale of all earth's sorrow and travail. The Master of the house comes to remove for a time to the heavenly mansions His loved ones, while the marred and blasted earth passes through its last stage of disintegration prior to its re-creation as the eternal home of the souls saved by grace. "The bondservant [of sin, Satan and his own] abideth not in the house forever: the Son [Christ and His own] abideth forever." And Christ is coming to complete the great and all-absorbing work of the universe, the vindication of the character of God and the salvation of every trusting, faithful soul.

And, reader, this unworthy foreword only serves as an introduction to the pages following, written by my friend and brother, Asa Oscar Tait. In them are arrayed some of the many evidences of God's word which show that the great Home-coming of our Lord and Master is nigh. In plainest, clearest language, by illustration and quotation, are the evidences rehearsed, fortified, and demonstrated. "Christ is coming" is the fitting close to every chapter. The whole work is vibrant with the intensity of the times through which we are passing. Read its pages, ponder its sublime and awful facts, receive its truth; and then, when the great drama shall have closed, may you be among those who shall, with glad hearts filled with heavenly melody, welcome the Home-coming of the King.

Milton C. Wilcox

Editorial Rooms "Signs of the Times,"
Mountain View, Cal.

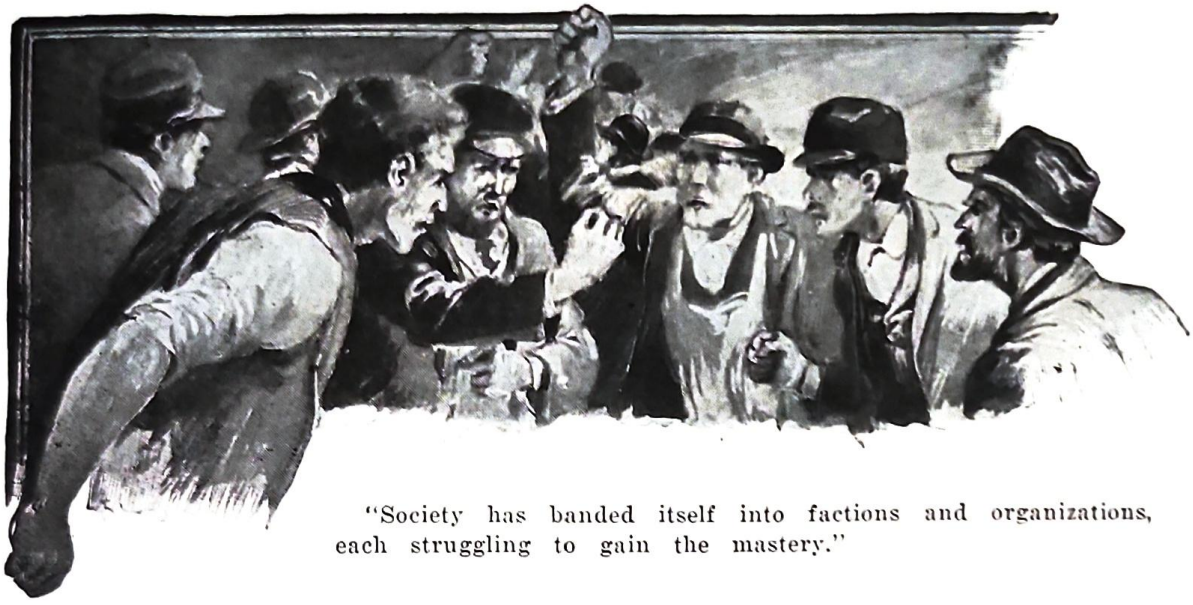


CHAPTER ONE

MANY serious and perplexing problems, social and political, are confronting the world. These problems are not mere theories in the minds of fanatics, neither are they confined within the narrow limits of one or two nations; but thoughtful men everywhere see the dangers that are threatening the whole world, and are in dread before the alarming conditions of our time. As we meet persons on the street, in the shop, on board the train,—anywhere and everywhere, in this nation and in that,—we find them earnestly and seriously discussing the portents of danger that thicken as the days pass by.

The great amassing of wealth by a few men in each of the various nations of earth is without a parallel in history. The consequent murmurings of the discontented classes strikingly remind one of the turbulent conditions in France on the eve of her great Revolution and Reign of Terror.

On every one of the three hundred sixty-five days of the year, the newspapers come to us laden with their recital of crime. Murder is of daily occurrence. Highway robbery, bold and arrogant, as well as petty thievery, is a source



"Society has banded itself into factions and organizations, each struggling to gain the mastery."

of continual annoyance, and to many persons it is a cause of dread and fear. Embezzlers, defaulters, bribers, and bribe-takers have become alarmingly numerous. Millions of dollars are every year fraudulently taken by these, the basest of all methods.

Men and women are madly chasing after wealth; they are recklessly and foolishly seeking enervating pleasures, and delving into dissipations; they hurl their whole beings into the ambition to shine and outdo in society, and in these and similar worldly pursuits they are constantly being plunged into failure. Hence there follows the daily record of the suicides who coweringly seek to the embraces of the pale monster as a refuge from the despairs they have ereated in their own breasts.

Our large cities in particular, and most of the smaller places in general, are filled with immorality and vice. Drunkenness is every year hurling a vast multitude to the lowest depths of debauching degradation. Public houses of prostitution disgrace our streets, and to this open shame must be added the daily records of broken marriage vows along with all the rest of this unspeakable torrent of pollution.

These social cancers have so completely polluted the very fountains of society that many conclude that honesty and straightforward integrity are only the ideals of dreamers. The money-god is so supreme in the mind that it is confidently asserted that "every man has his price." "Only approach him in the right way, and offer him the proper bribe," it is affirmed, "and he will yield." Everywhere is heard the mocking jeer at the thought of any one possessing absolute virtue, purity, honesty, and integrity.

Reformers, filled with noble impulses, have sought for the cause of all this evil that has come in like a deluge. They have attempted to drive out the houses of shame and to abolish the dens of vice and crime. But on the very threshold of their efforts they are ever confronted with the appalling fact that the officers of the law are to an alarming, yes, an overwhelming extent in league with this vile and criminal class. Hence the detection and arrest of the criminal is becoming more and more difficult. And even if he is arrested, technicalities and quibbles, prolonged through one court after another, defeat the purpose of the law, and make "courts of justice" a mockery. In consequence of this condition of things, mobs are becoming more common and violent, and lynchings and riotings are rapidly increasing; and, incredible though it may seem, men occupying high stations in life, even editors of some of the great journals of the time, are upholding "this lynch form of executing justice."



"The dove of peace lies wounded and dying."

It passes without contradiction that

politics have degenerated into a sort of disreputable business, at which men work for the "boodle" there is in it. From the lowest offices in the village or township on up to many of the highest positions of the state and nation, bribery and fraud are freely used to elect the candidate who will be the most lavish in dividing the "spoils of office" with his political friends, among whom the patronizing corporations and combinations that supply the treasuries of the political bosses may be reckoned as the most exacting in their demands. Yet instead of this condition of things exciting a healthful and wide-spread sense of indignation and protest, it is altogether too generally treated with jesting and indifference. Even when honest and vigorous effort is put forth by men here and there to bring the law-breakers to justice, they are confronted with the urgent protest that business is being ruined by attempting to punish the "merchant princes." The question is not, Are dishonest and defrauding schemes ruining the world? but, How may we keep things in line for capturing the greatest number of dollars?

We have been promised that the field of politics would produce statesmen—diplomats, who, by their powers of arbitration rather than by the sword, would keep the nations of earth in the highway of peace. Indeed, it has been a dearly cherished thought—and all should applaud such kindly, humane sentiments—that the civilization of the morning of the twentieth century would form an impregnable fortification, beyond which the barbarities of war could never go. But instead of the realization of these exalted hopes, we hear the long roll sounding, and the greatest armies that the world has ever known are falling into line, and the most formidable navies recorded in history are

patrolling the seas. The weapons of modern warfare are sufficient, it would seem, to inspire terror in the bravest breast; but notwithstanding the destructiveness of the present war implements, there is no lack of men—and women, too, for that matter—who are impatiently eager to exchange the pursuits of peace for the hazardous risks of the modern battle-field.

There is to-day a general quarreling and uneasiness among the nations, and they are straining every resource to increase their fortifications, armies, and navies. Settling like a heavy cloud over the minds of men, there is a deepening conviction that a universal war can not be averted. The suddenness with which the nations of the whole world are inflamed to the highest degree of the war fever, as well as the trivial matters that frequently arouse these fighting passions in men, give evidence of the pent-up volcanoes of strife; and the fearful car-



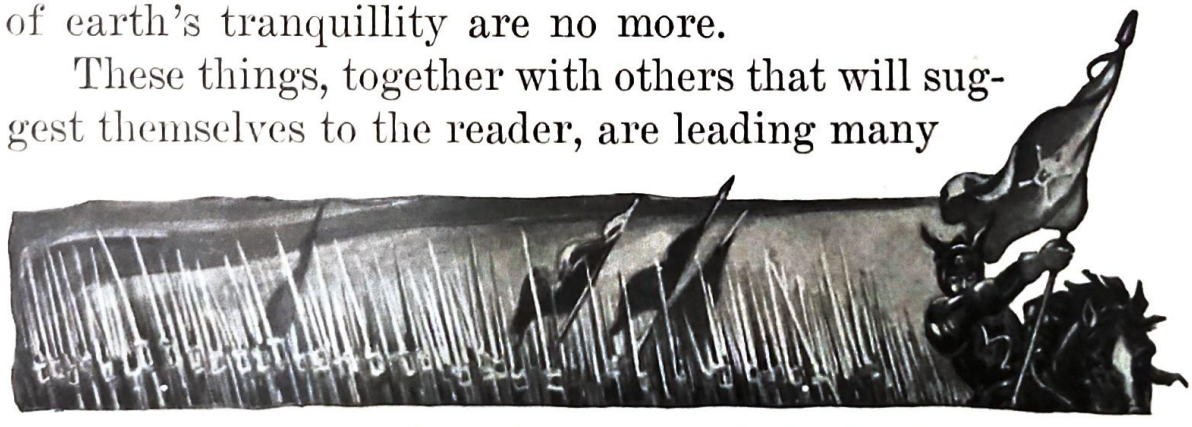
"What is the world coming to? What will be the end of all these threatening dangers?"

nage and final results, should this international war spirit develop into a general conflict, are a source of much uneasiness and deep concern.

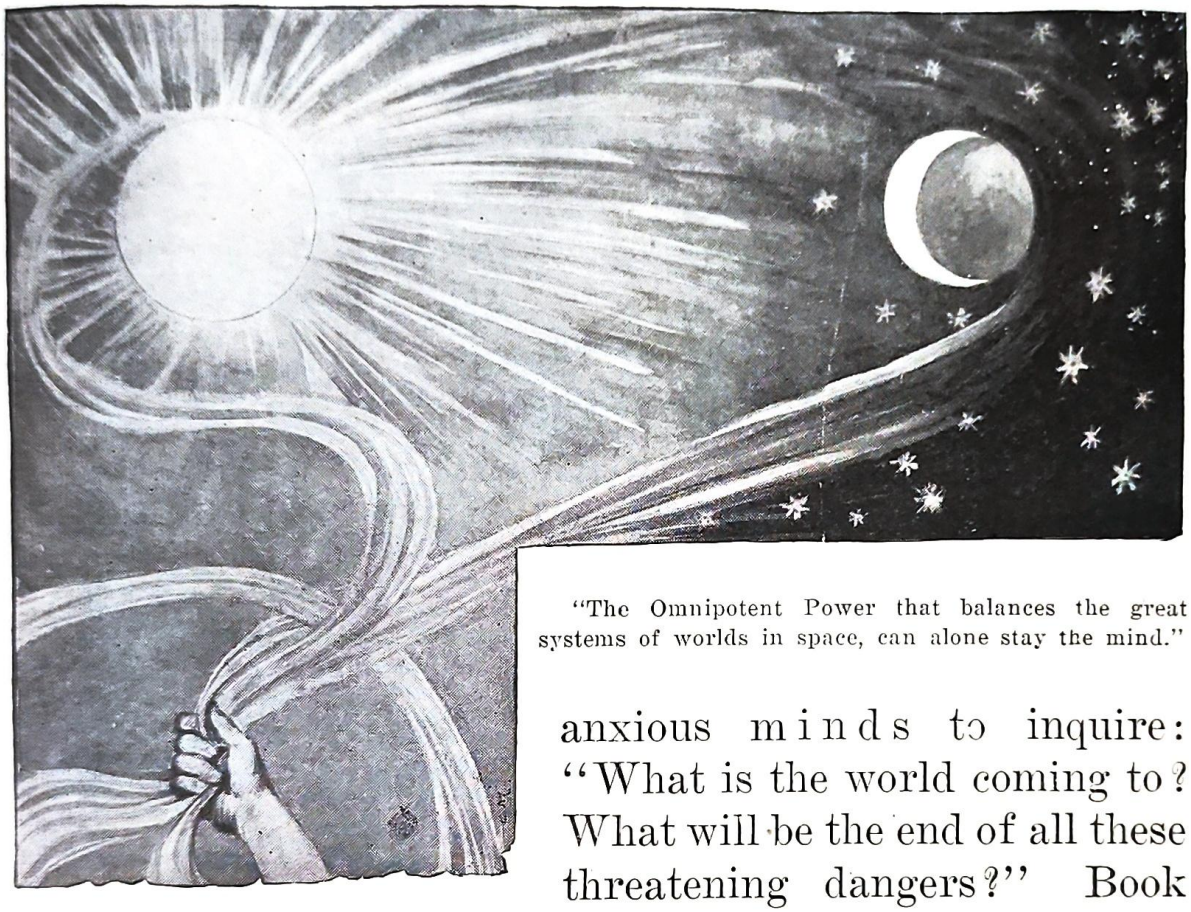
When computing the perplexities of open warfare among the nations, account must also be taken of the various internal factions that threaten the national life of every kingdom, empire, and republic. Society has banded itself into factions and organizations, each struggling to gain the mastery, and this struggle is marked by a notably growing intensity and a manifestly increasing belligerent determination. All the world powers are contending with their discontented revolutionary elements at home, yet anxiously struggling to keep them in leash for the still greater contest in the field of international strife.

While these topics of the social and political world are presenting so many strange and perplexing features, "old mother earth" herself has laid aside her usually quiet habits, and is participating in the general unrest. Cyclones and hurricanes, earthquakes and tidal waves, and strikingly fearful volcanic action are no longer among the unusual things, neither are they confined to a few localities. But storm-swept land, bursting mountain, quaking earth, and lashing ocean tell us in unmistakable language that the days of earth's tranquillity are no more.

These things, together with others that will suggest themselves to the reader, are leading many



"We hear the long roll sounding, and the greatest armies that the world has ever known are falling into line."



"The Omnipotent Power that balances the great systems of worlds in space, can alone stay the mind."

anxious minds to inquire: "What is the world coming to? What will be the end of all these threatening dangers?" Book after book, discussing the various phases of the situation, is published; magazines and papers, devoted entirely to the subject of remedying the social and political evils of our time, are constantly sent out; and there is scarcely a speaker or a writer, no matter what his field of research or labor, but who is frequently drawn aside to give words of caution, admonition, or suggestion concerning the common danger.

But despite all these discussions, and the exposures of criminality that are made, the difficulties continue to increase. As one editor of a leading daily suggests, "Crime is exposed, and the criminals are pointed out, but all to no purpose." They are still permitted to continue in their evil career, apparently without shame and beyond remorse. Many thoughtful and highly educated men are seriously saying that unless this deluge of crime, turbulence, and discon-

tent can be allayed, the whole world will surely plunge into a revolution that will render insignificant the most fearfully bloody scenes that history records.

The foregoing is not a statement of theory, but a presentation of existing facts. We stand in the dazzling splendors of the greatest civilization and enlightenment that have ever blessed and adorned the world. But rising high above the horizon are the black outlines of these foreboding clouds that threaten to envelop the entire community of nations in the densest darkness that has ever appeared during earth's night-time of sin and crime.

The scientist seeks for the cause of the frequently recurring volcanic activity, earthquake, cyclone, and storm, but his wisest solutions afford no safety. In the presence of nature's sublime and awful convulsions, the hand and mind of man shrink to the infinity of helplessness. The Omnipotent Power that balances the great systems of worlds in space must be sought, as He alone is sufficient to breathe into our hearts calmness and confidence and the strengthening powers of courage when the most substantial structures of men are tossed about as grains of sand, and the



"Earthquakes and tidal waves are no longer unusual things."

granite-formed mountains themselves are in quaking upheavals because of the mighty forces that are loosened within. The tremblings of earth amid the commotions of the elements and the unsettled conditions of society, force the conviction, despite ourselves, that here we have no secure abiding-place.

There is no denying the fact that these conditions, which are so apparent in all the world to-day, form a very dark picture, and we may seek to close the avenues to the mind so that we can not see it; but shutting the eyes while drifting toward the vortex, only induces a delusive *dream* of security, which renders our destruction doubly sure.

The dark picture that the actual facts disclose needs to be seen with a clear and unfaltering eye so that we may turn from it to behold, appreciate, and possess the divine painting, whose landscape is the blossoming bowers of the indescribable Eden, and whose halo of glory is brilliantly reflecting the sapphires and emeralds, the jaspers and chrysolites of the eternal city of God.

Despite every foreboding outlook, there is an approaching day. There are heralds that are unmistakably trumpeting the dawn of a morning into which every dazzling orb of the universe will flash some splendid rays. He who is the "Root and Offspring of David" is also the "bright and morning Star," and He has promised to come in person to put an end eternally to this perplexity, distress, and evil. No one who trusts himself to the care of the Omnipotent will be involved in the impending ruin.

To know this great truth of the Lord's second coming really and fully, and to have the bright picture of the glorious advent become a soul-satisfying reality, lightens every dark cloud and dissipates every terrorizing danger of

this turbulent world. These dark clouds and threatening dangers will then appear as mere atoms that can not mar even the horizon of our divinely bequeathed haven of security and power.

What a consolation it is to know that we have such a faithful Friend! What an indescribable peace and rest floods the soul as we cast our anchor in the secure harbor of Him who is the Almighty!

An examination of the sure and living promises of His word will disclose to us the fact that these promises are life, and joy, and peace, and especially so in this time of strife and storm.





CHAPTER TWO

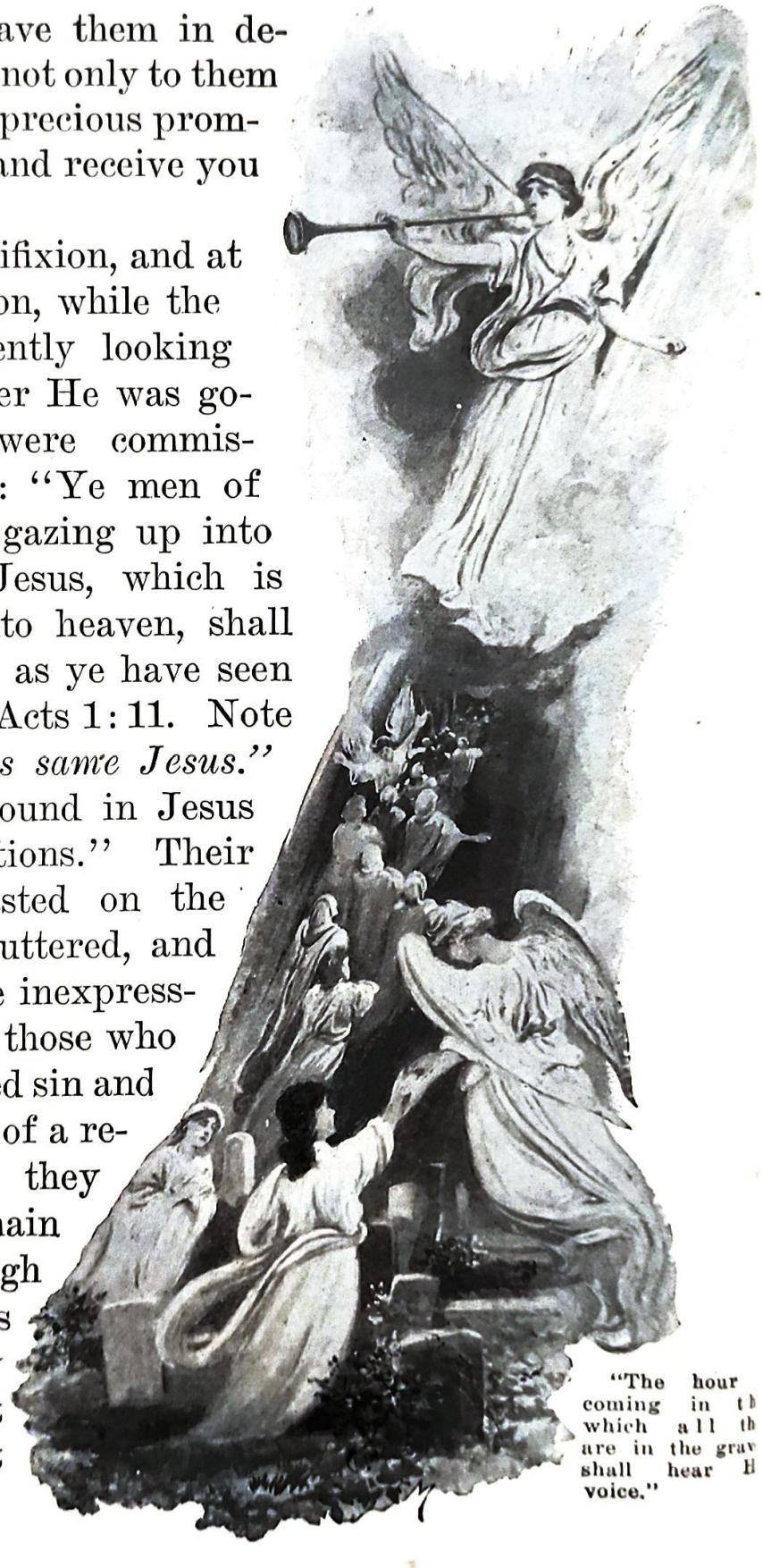
LOOKING at the distressing conditions prevalent in the world to-day, and seeing them apart by themselves, the mind is filled with dark forebodings. But we should not look upon these dark things alone. They should be viewed through the prophecies and promises of the word of God. As we turn to that word, we find that the second coming of Christ has ever been set forth as the cheering banner of hope. The Bible abounds in promises of that event. To all who may be led to trust Him the Master sends the joyful proclamation: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

By studying the latter part of the thirteenth chapter of John it will be seen that the Lord, while sitting with His disciples at that memorable "last supper," on the very night when He was betrayed to be crucified, had been telling them that He was to be taken away from them for a time. This statement filled their hearts with sadness. But

the Master does not leave them in despair. He at once gives, not only to them but to us also, that most precious promise, "I will come again, and receive you unto Myself."

Again, after the crucifixion, and at the time of His ascension, while the disciples were yet intently looking into the heavens, whither He was going, angels of God were commissioned to say to them: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. Note the promise. It is *"this same Jesus."*

The disciples had found in Jesus the "Desire of all nations." Their hungry souls had feasted on the words of life that He uttered, and they were resting in the inexpressible joy experienced by those who are conscious of pardoned sin and the invigorating powers of a renewed life. Naturally they desired to have Him remain with them. But, although they had tasted the bliss of a Christian's happy experience, they had not as yet grown into that

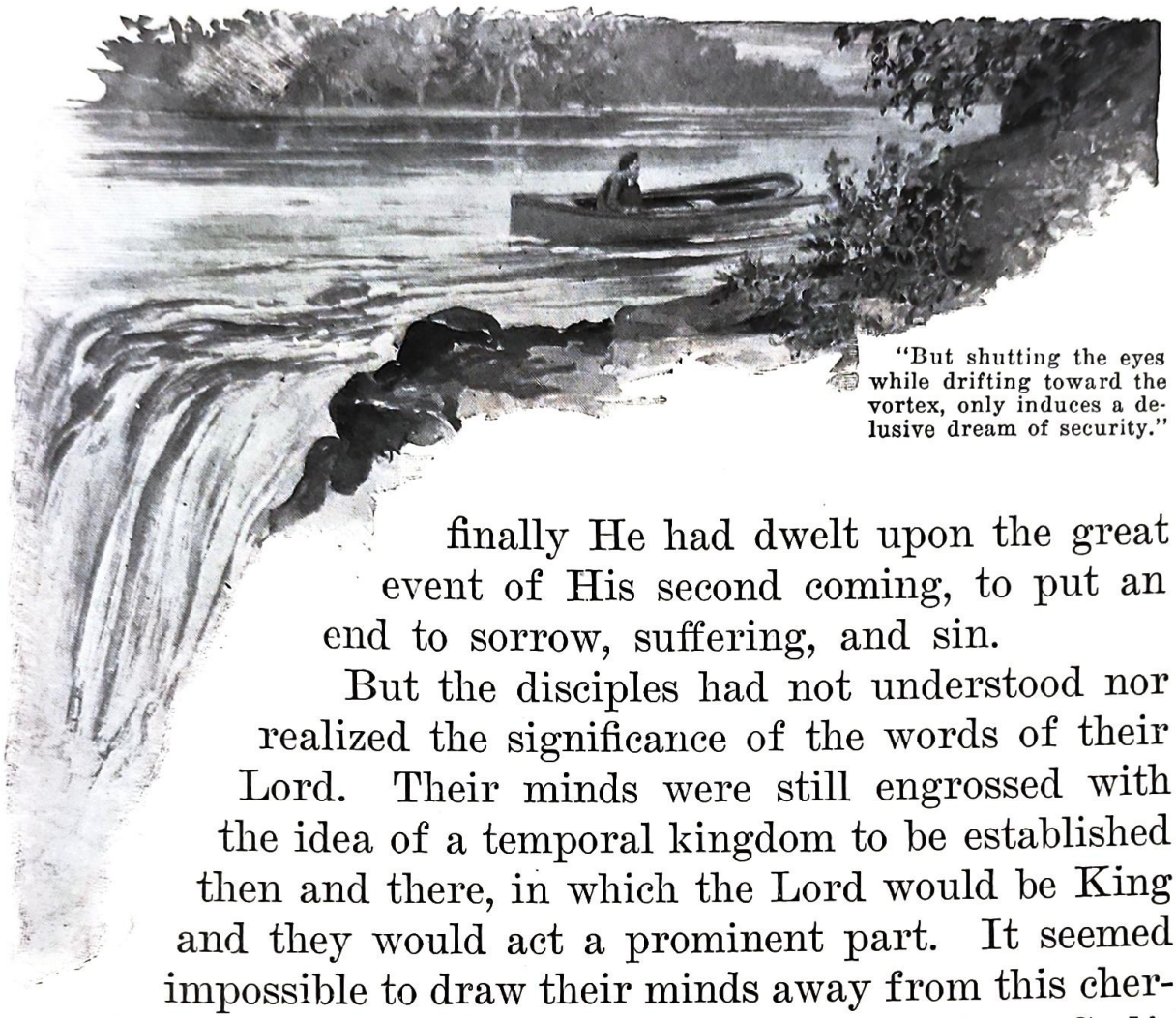


"The hour coming in th which all th are in the grav shall hear H voice."

fulness of knowledge and faith that would enable them to comprehend all that the Master had been seeking to instil into their minds. They did not understand the great truth, although it had been so plainly stated by the Saviour, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7.

The Lord states His truth in plain language; but it takes time for it to be assimilated by the human mind. And when that truth is opposed by prejudices and errors of long standing, the task of uprooting them is a most difficult one. The idea that at His first advent the Messiah was to establish a temporal kingdom, and by force of arms overthrow the Romans, thus relieving the Jews from a foreign yoke, though a false hope, was dearly cherished and firmly fixed. So generally accepted was the belief that Christ was to be a temporal king and reign in Judea, that all His teaching to the contrary had not fully driven this delusion from the minds of even the disciples themselves. For in His last conversation with them—a conversation which took place after His crucifixion and resurrection, and on the very occasion when He made His ascension to His Father's throne—it is stated that "they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?" Acts 1:6.

The Master had taken particular pains to make it plain to all that His first advent was to be a time of hardship and suffering, of humility in exacting, devoted service, finally culminating in His death on the cross. He had pointed to His death and resurrection, and expounded the prophecies that foretell the subsequent long night of darkness through which the church would have to pass; and



"But shutting the eyes while drifting toward the vortex, only induces a delusive dream of security."

finally He had dwelt upon the great event of His second coming, to put an end to sorrow, suffering, and sin.

But the disciples had not understood nor realized the significance of the words of their Lord. Their minds were still engrossed with the idea of a temporal kingdom to be established then and there, in which the Lord would be King and they would act a prominent part. It seemed impossible to draw their minds away from this cherished error to the exalted sphere of the divine plan. God's ways and plans are always best; but how hard it is for fallen humanity to surrender the false and accept the true! So the Father permitted the disciples with their natural eyes to behold their Saviour as He made His ascension to the heavenly throne. Thus He forever cut off all possible hope of a temporal reign of the Messiah over the Jewish nation in Palestine.

Then while their minds were the most impressible, while they were yet with amazement watching their ascending Lord, the angels were bidden to remind them that "this same Jesus, which is taken up from you into heaven, shall

so come in like manner as ye have seen Him go into heaven." Acts 1:11. What a lesson of tender solicitude for the needs of His children is here given! And how impressive is the thought that God will exhaust every means to elevate our minds from the bewitching entanglements of error to a knowledge and full enjoyment of His exalted truth!

From this scene of their Lord's ascension the privileged disciples retired to engage in careful meditation and earnest prayer. They tarried in their private lodgings at Jerusalem until the words of truth so carefully planted in their minds by the Master had prepared their hearts for the baptism of the Holy Spirit. Then came the Pentecostal outpouring, and error was driven out, and truth, en-



"There are heralds that are unmistakably trumpeting the dawn of the morning."

throned within, was permitted to occupy its rightful place. Then they could proclaim with power a crucified and risen Saviour; they could present with confidence the sinner's never-failing hope, telling to all that the chains of sin and death were forever broken. Yes; and they knew the promise, too, that "this same Jesus" will "come again."

This glorious hope of the second coming of Christ is a theme that has called out the most sublime utterances of the inspired writers in all the ages. Of one of the prophets who walked with God, it is said:

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." Jude 14.

In one of the sweet songs of the psalmist are the words: "Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity." Ps. 98: 5-9.

The "gospel prophet" declares: "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9.

In one of His discourses while on earth our Master Himself said: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.



THE CONSOLER.

The great apostle to the Gentiles thrills our hearts with this promise: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18.

And thus proclaims the beloved disciple from rock-bound Patmos: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1: 7.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 14-17.

"And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14: 14-16.

"And, behold, I come quickly; and My reward is with

Me, to give every man according as his work shall be." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:12, 20.

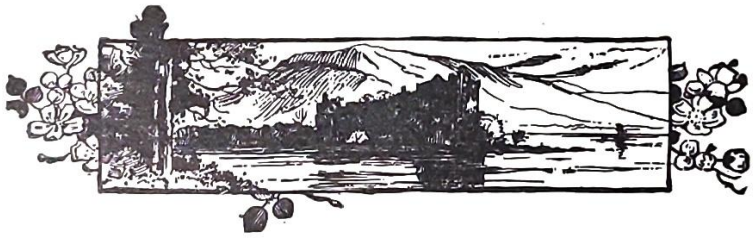
Could promise and positive statement be made in more forcible or explicit language than is used in the foregoing scriptures? Study each one of these texts closely and observe just what they say. When a scripture is so very plain as are these promises of the second coming of the Lord, comment is unnecessary. Have it to say that you see the cheering truth of the Saviour's glorious advent in the promises of His own word, rather than in the comments that some one may have made upon that word. Not only is Jesus coming again, but He is coming as the Saviour of all who have not persistently rejected the sinner's Friend. For "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

The One who has inspired all the foregoing promises is no less a personage than He who created the universe. He possesses in Himself all the power that holds in place the vast world on which we live, guiding it in harmony with the countless number of vaster worlds which He is also sustaining and directing in space. In considering a statement or promise it is also proper to consider the power and ability of the one who makes it. Surely the One who has made this wealth of promises that Jesus the Lord will come again, has ample power to sustain Him in making good His word.

Therefore, even though the world be filled with distress and wo, so that brave-hearted men tremble before the threatening evil, yet are there heralds of the coming morn-

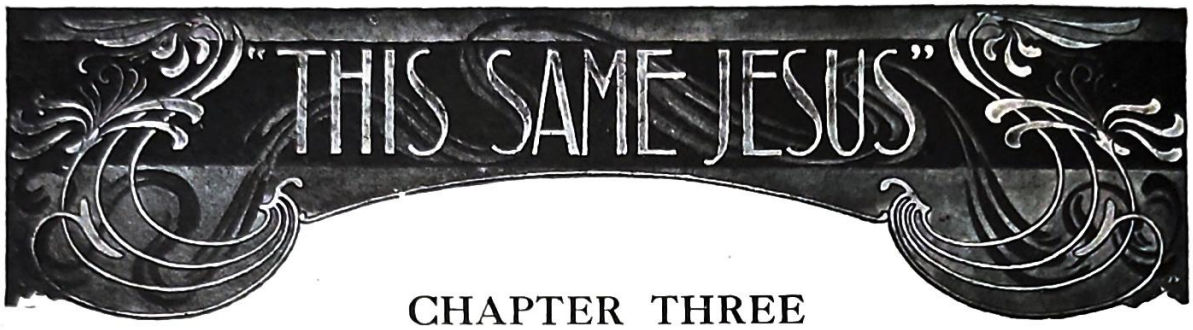
ing. The Master has promised to return, and all who know Him are longing for the time to come.

Hence we may expect to find as we study the prophecies that accompany these promises of His coming, that all the disasters and dangers that we see threatening the world today are nothing more than the shoals and rocks that lie along the farther shore of time. They are not to be dreaded since we have taken the Master Pilot on board. They are only the visible and evident tokens that we have sighted the land of our eternal Eden home. What a joy is this knowledge! What an anchor of rest to the soul!





"All the disasters and dangers we see threatening the world are nothing more than the shoals and rocks that lie along the farther shore of time. They are not to be dreaded since we have taken the Master Pilot on board."



CHAPTER THREE

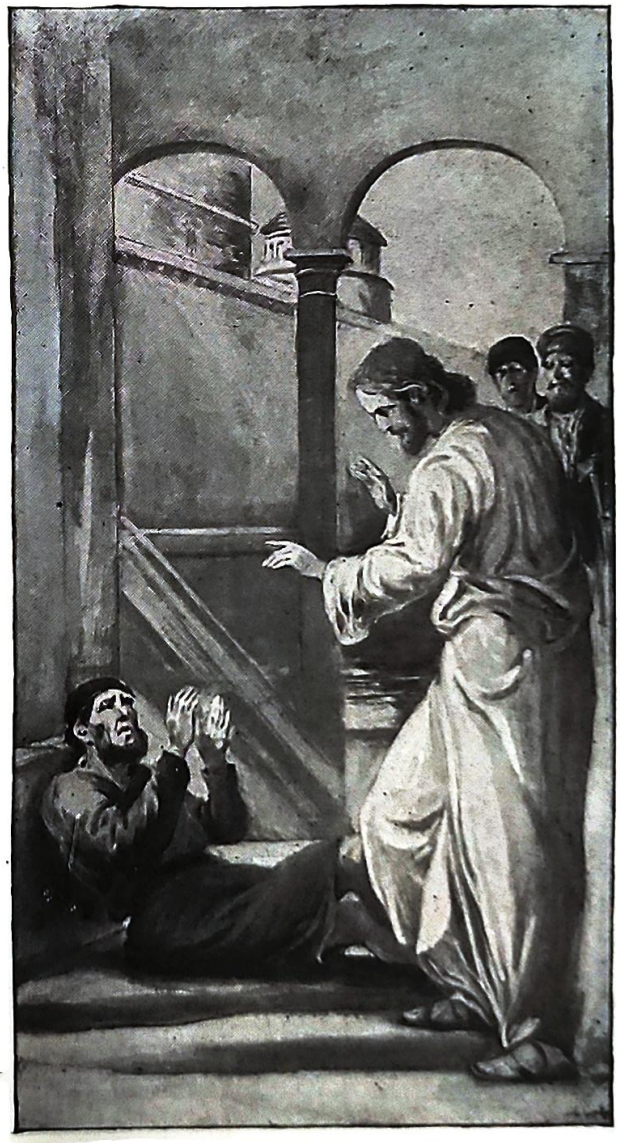
SAID the angel, "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

It is the "same Jesus" who was here in person, that is coming again in person. All that He was when He was here He will be when He comes again, only He will come in the manifestation of His glory, rather than in the manifestation of His meekness and lowliness.

It is the privilege of every one to look forward to His coming with perfect joy, for does not the word of God proclaim to all the world that Christ is the sinner's Friend? Every act of His self-sacrificing life was a living expression of the great truth that He loves us. As we read the gospel story, we are touched by the deep compassion of the Saviour, and the tenderness with which He devoted Himself to fallen man. He came so close to us, and became so fully identified with us, that He is "touched with the feeling of our infirmities." Heb. 4:15. And when we are overwhelmed with sin and grief and pain, and know that there is no human friend that can understand us and give us sympathy and help, and even though words may fail us in expressing our distressed and perplexing condition, yet we may come with confidence to our Redeemer, and tell Him that we know He understands us fully. We can say to Him that He "feels" our "infirmities," and that He knows from a personal expe-

rience how to apply the healing balm to our aching hearts. O, what a sympathizing Saviour!

See Him at Bethesda, seeking for the lonely sufferer who said, "I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." The active, throbbing power of life was in the words that the great Physician spoke to this afflicted and friendless man; and in the command of the Master, "Rise, take up thy bed, and walk" (John 5:7, 8), he found complete healing for every ailment. Why did the Lord pass by all others, and seek out this friendless and helpless one? O, it is because He has so closely united Himself with humanity that He *feels* our weakness and distress! How gracious! how considerate! how tender!



"At Bethesda, seeking for the lonely sufferer."

On another occasion we find Him at the tomb of Lazarus. About Him are the sorrowing sisters and friends of the dead. He *feels* the grief that rends their sad hearts, and not only *their* affliction, but pressing upon His soul of love is all the sadness to be wrought by sin and death adown the ages. The rec-

ord says, "Jesus wept." John 11:35. What a universe of meaning to us now, as well as to them, is summed up in these two short words! In His tender, all-comprehending love the heart of the Creator is touched, and His sympathetic grief commingles with that of His creatures. Is it any wonder that the Jews standing by said, "Behold how He loved him"? And yet it was not love for Lazarus or his sisters merely which moved the heart of Jesus, but love for the mourning, suffering, and afflicted ones of all the ages. And well may we all join the apostle in saying that "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.



"Behold how He loved him!" John 11:36.

Thus we may follow the Master all through His devoted life, and always do we find Him mingling with the people, sharing their joys and their sorrows, relieving their distress, and healing their sick. He gave Himself without any reserve to hu-

manity—the great object of His love. This love was not quenched even when cruel hands and sin-hardened hearts were mercilessly torturing Him on the cross. Even there He poured out the prayer, "Father, forgive them; for they know not what they do."

Then with what a thrill of joy must the words come to us, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. He is the *same Jesus;* the same compassionate and tender Saviour; the same One who "hath borne our griefs, and carried our sorrows;" He who was "wounded for our transgressions," and "bruised for our iniquities," and with whose "stripes we are healed." How this good news should cause our hearts to overflow with joy!

He is to "*come in like manner* as ye have seen Him go." Yes, "in *like manner.*" When they saw Him go, He was the personal, literal Jesus that they had associated with and loved and adored both as their dearest Companion and Saviour. And "*in like manner*" He returns; He comes as the same literal, personal Friend for all who will receive Him.

The apostle Paul says that "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16. Yes, it is the Lord *Himself* and not another who is coming again. Then, standing not at the tomb of Lazarus only, but in the presence of all the chambers of death in which His people are awaiting His summons, the voice of the great Victor is heard, and "the dead in Christ" arise. Such is a part of the Lord's own

description of His coming, and we know that He is the same desirable Friend.

There are many persons who look back with longing desire to the time when Jesus was on earth. They think they would have been overjoyed at the privilege of being with Him, listening to Him speaking as never man had spoken, and feeling the rejuvenating touch of His healing power. But these same persons are terrified at the thought that the second coming of the Lord may take place in their day. Perhaps they recognize the fact that His second coming ushers in the great judgment day, and that the execution of the decisions of that majestic tribunal will destroy every sinner out of all the fair universe of God. It is well to seek to grasp the magnitude of the whole truth. It is well to know that the doom of every unrepentant sinner will have been eternally fixed at the second coming of Christ; but we should not make our calculations on being among the sinner-class in that great day. Just now we should come to Jesus, the "sinner's Friend," and have Him cleanse us wholly from every taint of sin, so that we may enter into the indescribable *joy* of His second coming.

The joy of His coming may take possession of us now and be an ever-present source of delight. Even amid the most distressing conditions through which the people of this world must pass during the perilous days of earth's closing history, the joy of His coming will thrill us with such untold pleasures that every dark cloud of danger will raise our courage and intensify our hope.

The gentleness, the kindness, the sympathy, and all the rest of the tender virtues that were so divinely blended in the life of Christ our Lord were thus manifested in order that men might behold the goodness of God and so be led

to love, espouse, and enjoy the right. There is no true joy except in the way of righteousness; and it is only when we are clinging to our sins and rejecting the repentance, cleansing, and righteousness that our heavenly Father proffers, that we are terrified at the thought of meeting face to face the glorified and returning world's Redeemer.

"And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men." Matt. 9: 2-8.

"This same Jesus" is seeking to draw you to Himself today so that He may implant in your heart the living faith that was in the "man sick of the palsy," and also in the hearts of them who brought him to Jesus; and just as soon as we open the heart for that faith to enter, we shall hear from the word of the Lord, "Son, be of good cheer; thy sins be forgiven thee." When this faith comes into the soul, we "know that the Son of man hath power on earth to forgive sins." Not only do we know the experience of this forgiving power, but we will join in ascribing glory to God who has "given such power unto men."

Then when the cleansing power of the life-blood of Jesus

has washed away every defilement and stain of sin; when the power of God, the Creator of our new life, floods our souls with a realizing sense of the fact that we are actually in possession of the heavenly gift of righteousness; when we rise into the strength and the raptures of this new life of freedom from guilt—then truly do we joy and rejoice in the fact that "this same Jesus" is coming again.

The knowledge that Jesus is coming again, and that He is coming soon, is an anchor that holds. With this great hope filling the soul, there are no dark forebodings because of the evil that is rising like a tidal wave over all the earth. The Son of God, with His innumerable host of shining angels, will soon appear, and every waiting, hoping, trusting one will be immortalized, to join in swelling the triumphant shout of deliverance.

O cheering hope! O happy day! O glorious fact that the time is near! Speed onward, ye lagging moments, and bear us quickly to the glad day when "this same Jesus" shall come again.



CHAPTER FOUR

WE have already found that the Scriptures make it perfectly plain that the "same Jesus" is coming again. They are equally clear in telling us that "this Jesus, who was received up from you into heaven, shall so come in *like manner* as ye beheld Him going into heaven." Acts 1:11.

The Master was fulfilling His word by ascending to His Father's throne; and right while this was taking place the angels appear to the disciples to tell them that He "shall *so* come," and in "*like* manner."

The manner in which He went away is stated in language that is easily understood. "And when He had said these things, as they were looking, He was taken up; and a cloud received Him out of their sight." Acts 1:9. It was while "they were looking" that the Master departed. He had their attention fixed upon Him, for the next verse adds, "And while they were looking *steadfastly* into heaven as He went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." Acts 1:10, 11.

The disciples were not only "looking," but they were



"And He shall send His angels with a great sound of a trumpet."

looking *"steadfastly"* at the Lord Jesus as He went away. They must soon be called upon to describe His departing, and also to tell of His returning. They must be able to explain what they mean by saying He "shall *so* come in *like* manner;" and hence the Master arranged to have them "steadfastly," fixedly, beholding Him as He was going away.

They tell us that "He was taken up; and a cloud received Him out of their sight." Acts 1:9. Issues of eternal moment center in the second coming of Christ, and hence that event must not be left to conjecture or speculation. The most definite, positive, clear knowledge must be given in regard to it; for the great adversary will seek to bewilder

the minds of men concerning the manner in which the Lord will return. Hence everything is made perfectly clear and obvious.

"A cloud received Him out of their sight" as He went away. Not only does this text in Acts declare that He will "so come in like manner," but other scriptures besides tell us that the clouds will attend Him again when He comes. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. "And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:26.

These scriptures tell a plain truth in such very definite language that there is no need of a mistake. The Lord wants us to know just what to look for in His second coming, and we need not be imposed upon by the sophistries of any deception if we are only careful to give heed to what is revealed in the inspired Book.



"This same Jesus . . . shall so come in like manner."

The word of God

goes further and tells us that when the Redeemer comes the second time, the brightest glory will attend Him; "for the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16:27. And again: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31. Mark the description of His coming: "The Son of man shall come *in the glory of His Father;*" and, "the Son of man shall come *in His glory.*" Thus in this event, as in everything else, the glory of both the Father and the Son is blended into one effulgent harmony.

And observe that He is not coming alone. For with Him, in the shining brightness which God has given to each one of them, are "*all* the holy angels." Speaking of the number of the angels, it is said: "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. "Ten thousand times ten thousand" is a hundred million. But this is only a part of the vast throng; for the prophet immediately adds, "And thousands of thousands."

Note the inspired description of the one angel who appeared at the tomb of Christ on the morning of His resurrection. "Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. *His appearance was as lightning, and his raiment white as snow:* and for fear of him the watchers did quake, and became as dead men. And the angel answered and said

unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for He is risen, even as He said." Matt. 28: 1-6.

Since one angel alone shines with such brightness, what will be the glorious brilliancy when the glory of the innumerable host of God is united with that of the Father and the Son in the second advent? How will the brightness of the majesty of the King of eternity so outshine the luminary of day that it will be paled into the dim blush of twilight before the triumphal cohorts of Him who is returning to earth!

What a glorious event the second coming of the Lord will be! What majestic power and floods of dazzling light will shine forth from this mighty host when the Lamb of God returns in triumph for the trophies of His grace and love! "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 27.

He who is the Creator of every shining luminary in all the infinite expanse of space, He who holds in His person the power that produces every ray of light that floods the systems of the universe, when He comes in person to rescue the redeemed from this revolted planet, will shine with a glory befitting that event as well as the majesty of His person. The mind should be aroused to its highest capabilities when contemplating the splendor of that soul-rejoicing day of the Lord's second coming. And even when thus aroused, our limited, finite powers will enable us to picture but dimly the brilliancy of the glory of the King of kings and Lord of lords in that supreme day.

But the great deceiver does not want us to have a proper sense of what the second coming of Christ means to this

sinful world, and therefore he seeks to becloud the minds of men in regard to both the nearness of the Master's coming and what the event really is. The Saviour tells us, "Many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24:5. But no pretender can ever present to the world a literal fulfilment of all the inspired specifications that are to mark the coming of the glorified Son of God. Still it is said of these "false christs and false prophets" that they "shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

The word of God not only gives a faithful description of the manner and appearance of the second coming of the Lord, but it also unmasks the deceptions by which the enemy would ensnare and ruin us. Hence we should be faithful students of the Book of books. The ordinary reading of the Bible is not sufficient to barricade the heart against the deceptions prepared by the evil one for the last days. We must literally feed on the divine word. We must commune with God through that word and by prayer. In this way we may become so fully assimilated into His life and character, grow into such an intimate friendship with Him, and be made so sensible of the power of His coming, that we shall not be deceived. We shall know the voice of the true Shepherd, and no impostor, be he ever so cunning, can possibly lead us astray; for when the true Shepherd "putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10:4, 5.

We know only "this same Jesus;" only Him with the

perfect character; only Him whose life was so unselfishly sacrificed for lost mankind; only the Son of God "who loved me, and gave Himself for me,"—as every believer can say,—can ever fill the place that He has won in the Christian's heart. The cunning enemy may present deceptions, and among his "great signs and wonders" may even show a brilliant spectacle that will cause some to think that Christ has already come; but only those will be deceived thereby who have rejected or failed to heed the warnings of the word of God.

Then through faith in His word receive the Redeemer as your personal Saviour. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. And if you court the presence of His Holy Spirit, and thus allow Him to draw you into this intimate association, you will learn to know Him as a personal Friend. You will become actually acquainted with the Son of God. And the individual who really knows the Friend of sinners, earnestly longs for the day of His coming. He carefully observes every herald of the approaching morn; and however this world may be filled with terrors, and however dark it may be to others, to him it is all lighted up by the sure promises that the eternal day is at hand. His heart is throbbing for the time, and his eyes are eager to behold "this same Jesus," the one object of his joy and love.



CHAPTER FIVE

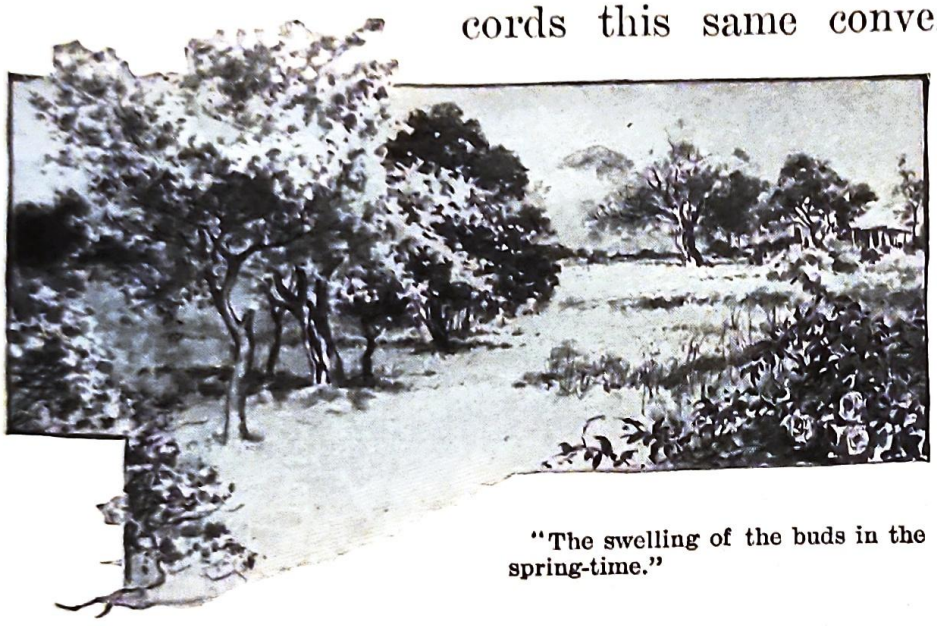
ALTHOUGH the word of God abounds in promises of the second coming of Christ, yet we are told, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36.

This scripture is so very plain that the truly loyal Christian will readily see that it is no part of his work to figure out a definite date on which the Lord is to come. The "day and hour" of that great event the Father has not seen fit to reveal. And we may rest assured that whatever is not made known is withheld because of a wise and good purpose. Then we should be content to leave all such matters in the hands of God, without troubling our minds over them in the least.

But though the word of God is very explicit in telling us that the "day and hour" of the Saviour's coming have not been made known, we shall find that it clearly shows that we may know when the event is near. The disciples asked Jesus, "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. The Saviour proceeded to give a definite answer to this direct question: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And He shall send forth His angels with a great sound of a trumpet, and they shall

gather together His elect from the four winds, from one end of heaven to the other. Now from the fig-tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that He is nigh, even at the doors." Matt. 24:30-33.

Luke, in the twenty-first chapter of his gospel, records this same conversation between the disciples and Christ concerning His second coming. Speaking of the signs that are to precede His advent, the Lord says, "When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28.



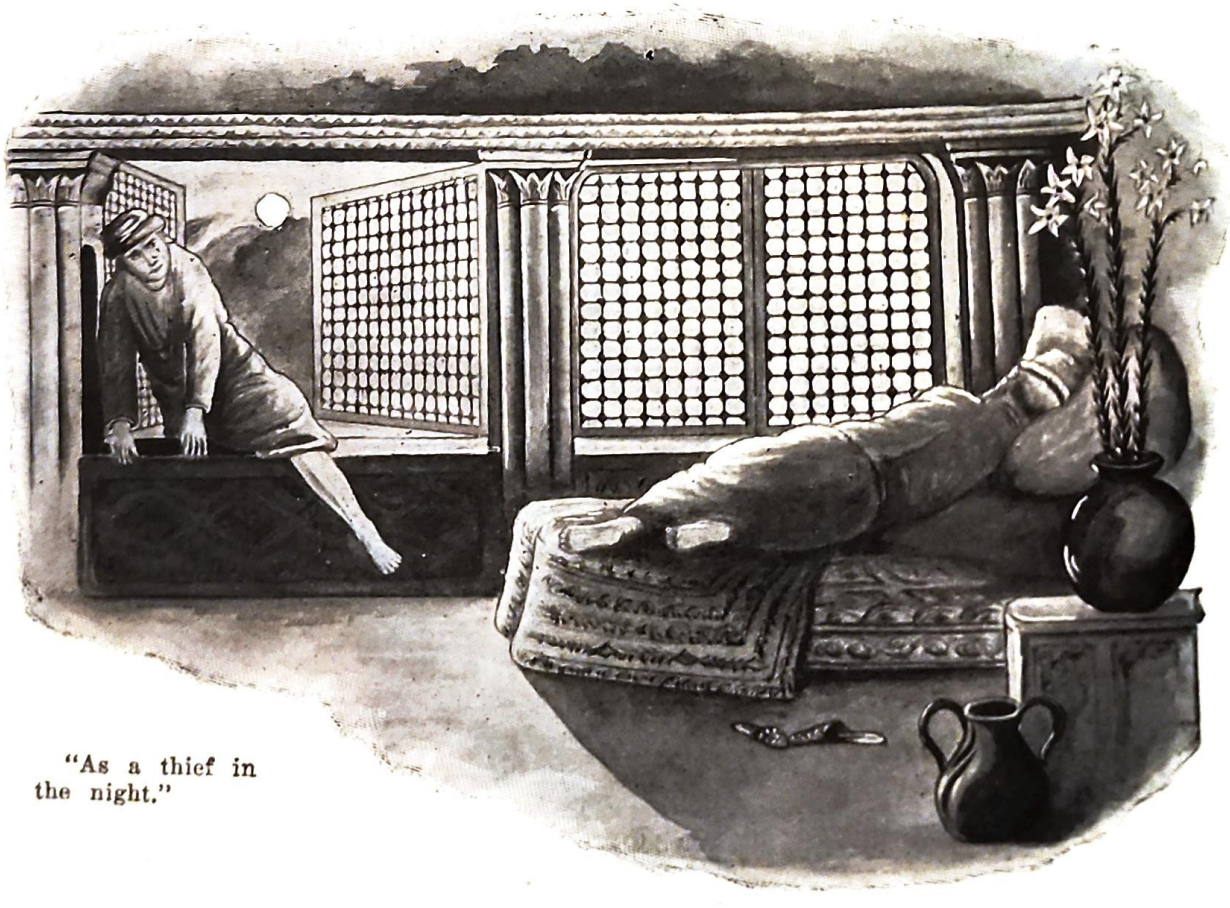
"The swelling of the buds in the spring-time."

Thus the Lord foretells certain signs that are to betoken His coming. He first points us to the signs, and then He declares that when these *begin* to come to pass, we may know for a certainty that our redemption is near, and that He is "even at the doors." The swelling of the buds in the spring-time is a never-failing evidence that summer is nigh; and upon the Master's own word, the tokens of His coming are to be relied upon with the same certainty.

The language of the apostle Paul is equally clear upon this subject: "But of the times and the seasons, brethren,

ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:1-5.

From this scripture we readily see that those who stand in the light will know "the times and the seasons" of "the day of the Lord." Speaking to his "brethren," the apostle says, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Verse 2. But that great day does not thus come upon all; for he says further, "Ye, brethren, are not in darkness, that that day should



"As a thief in the night."

overtake you as a thief." Verse 4. The "brethren" stand in the light, and so know "the times and the seasons" of "the day of the Lord."

Then there will be a class who will say, "Peace and safety," and upon whom "sudden destruction cometh;" and another class who "are not in darkness," and hence that day does not "overtake them as a thief." This destruction comes upon the one class because they have chosen to hide away from the light, while the others are delivered because they have accepted "the true Light, which lighteth every man that cometh into the world." John 1:9. For "light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:19-21.

Those here spoken of who "loved darkness rather than light," will very naturally say, "Peace and safety," even though in the immediate presence of "sudden destruction;" and while they remain in that blinding darkness, they can not see the evidence showing that "He is near, even at the doors." But the psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. The reverent student who will open the heart and the mind to the reception of that word, will thereby stand among those who discern the signs of the times.

Our heavenly Father has seen fit to reserve to Himself the knowledge of the exact "day and hour" when the Saviour will come; but with clearness does He state that we may know "the times and the seasons." We may know when He is near.



CHAPTER SIX

THE scripture quoted at the beginning of the preceding chapter is very clear in saying that we may not know the hour when the Lord will come. It is equally as plain in commanding us to know when He is near. The fact should be repeated and emphasized that the Lord Himself tells us to *know* of the time of this great event. We are altogether too prone to treat the statements of the Bible as mere matters of speculation.

Greek and Roman literature have been very closely studied all through the Christian era; and the habit of those ancient philosophers in speculating upon matters of religion has been altogether too strongly imbibed by the teachers and adherents in general of the Christian faith. We may excuse the men who lived in those times of spiritual darkness for making their religion a subject for fanciful dreaming and speculative discourse. But the Christian can not be excused in following their example. We have for the basis of our Christian faith the word of God. He who is the Source and Creator of all true wis-

dom and knowledge, has given us an infallible guide, and commanded us to *know* and *understand*.

There are many among the professors of the Christian religion who seem to think that it is almost presumption for them to claim to *know* anything about their faith; hence it is expedient to devote this short chapter to the work of emphasizing the thought that we should "*know*" the facts of our faith with the same definiteness that we know the facts and principles of our mathematics. We speak of mathematics as one of the exact sciences. We have tested the accuracy of figures until we understand the definite knowledge of this great field of fact; but the same God who is the Author of the valuable and accurate and certain science of mathematics, is also the Author of the Bible. He is not only the Author of its soul-uplifting spirituality and infinitely broad and high morality, but He is also the Author of its complete, clear, definite, and altogether accurate prophecy. Throned in omnipotence and omniscience, His eyes sweep the eternity of the future as well as of the past; and with the accuracy that belongs only to unerring perfection, He gives us the evidences by which we may "*know*" what is the meaning of the unfolding of the events and phenomena that are causing so much concern in the world to-day.

We know that the problems and evils among the men of this time, as well as the unsteady course of the elements so violently voiced in volcano, earthquake, tidal wave, and hurricane, are filling men with a dread for the developments of the immediate future. We know this not only because we meet men everywhere who are discussing it, but we have also the infallible word, which says: "And there shall be signs in the sun, and in the moon, and in the

stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

"Men's hearts" are "failing them for fear" because they see the things that are coming on the earth. They see the "distress of nations, with perplexity;" they hear the "sea and the waves roaring," and they are uncertain as to what it means. They are unnerved because of the thought of the possibly disastrous outcome of it all. But to every one who can be reached with God's word, to every one who will allow the seeds of faith to be implanted in his mind and heart, there is the cheering message, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. The individual who knows what should be known by every one in this day is not downcast because of the issues of this time and the possibilities of a general cataclysm next week or next month. No, indeed! The individual who *"knows"* is the one who is "looking up," and he is filled with rejoicing because he *"knows"* that his redemption is right at hand.

Everything in all God's great universe shows the precision of His accuracy. Any science that can justly claim Him as its Author is not a field for vain and mystic speculation. We enter its domain to study for definite truth that can be fully demonstrated and made practically beneficial. Then why should we cross the threshold of God's great temple of spiritual truth, especially in the depart-

ment of prophecy, with any other intention than actually to *know* and understand?

We not only have the prophecy of God's word plainly telling us the meaning of the things that are coming on the world, so that we may be able to look up and lift up our heads because of our redemption drawing nigh, but we have also the assurance of the fact that His Spirit will be our ever-present teacher, so that there may be no possibility of mistake. Hear the words of the Master upon this point: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:13. How definite and accurate is the promise in these words: "He will guide you into all truth," and He can guide us into nothing else but truth; for does not the text say He is "the Spirit of truth"? But let it ever be remembered that the light with which He guides us is the word of God. "And [take] the sword of the Spirit, which is the word of God." Eph. 6:17. We must take our stand upon the plain words of the Bible, and with the definite "Thus saith the Lord" for our eyepiece, we can then call upon the Spirit of God and know that "He will" indeed "guide you into all truth."

The verses immediately following the foregoing beautiful and assuring promise from the book of John, read: "He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you." John 16:14, 15. The same divine Spirit of truth that the Master promises shall "guide you into all truth" will also take of the things of God and show them unto us. This is the statement of God's own word

in the presentation of a great spiritual truth. And this spiritual truth is as perfectly scientific in its operations as is electricity in its field of action. The same God who created the laws that make the flow of the electric current possible, and who gave to man the enlightenment that enabled him to discover these laws, is also the One who has given to mankind His Spirit to guide them into a knowledge of all the spiritual truth that is spoken in His word. We can not see the electric current, but we may study to know the law that it operates upon, and the work it will do when allowed properly to operate. And so, while we can not see the Spirit of God, yet the word of God is the means of communication through which this Spirit comes to us, serving also as the living agent through which the Spirit performs its definite work.

With these promises of being guided into all truth, and with the command of the Master to *"know"* when He is near, thus placed before us in His word, we should not have any vague understanding of the future. For when He commands us to *know,* He also makes it possible for us to know. This definite knowledge is in His word. Let us seek till we find it, and let us *know* that we KNOW it; it is a thing of too much value to be neglected or lightly esteemed.



CHAPTER SEVEN

AFTER stating to His disciples that "of that day and that hour knoweth no man," the Lord said: "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35-37.

Satan is continually waging an active warfare against every soul. He is determined that no one shall accept Christ if he can possibly prevent it. Says the Scripture, "Wo to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. As the Lord's coming draws nearer and nearer, Satan's time for working becomes shorter and shorter. And when "he knoweth that he hath but a short time," his "great

wrath" is manifested by increased and cunning deceptions, in order that he may bind as many as possible for the "sudden destruction" that awaits the wicked world. By his delusive arts Satan seeks so fully to engross the mind in the things of this life that the evidence of our Lord's coming will not be seen, even though that evidence stands out before the world as an unobscured and blazing light. But we are put on our guard against the deceptions of the great adversary by the ringing words, "Watch, . . . lest coming suddenly He find you sleeping."

The great necessity of watching when the closing days of time are reached, is repeated and emphasized in the word of God. Only by constantly reading and giving heed to these warnings can we preserve a realizing sense of their importance. By the apostle Paul we are told that "then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even Him, whose coming is after ["according to," A. R. V.] the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 8-12.

Observe with care the warnings in the foregoing scripture. "The brightness of His coming," it is stated, "shall destroy" "that Wicked." And His "coming is *after* [or "according to"] the working of Satan *with all power* and *signs* and *lying wonders,* and with *all deceivableness of unrighteousness* in them that perish." The Lord's coming,

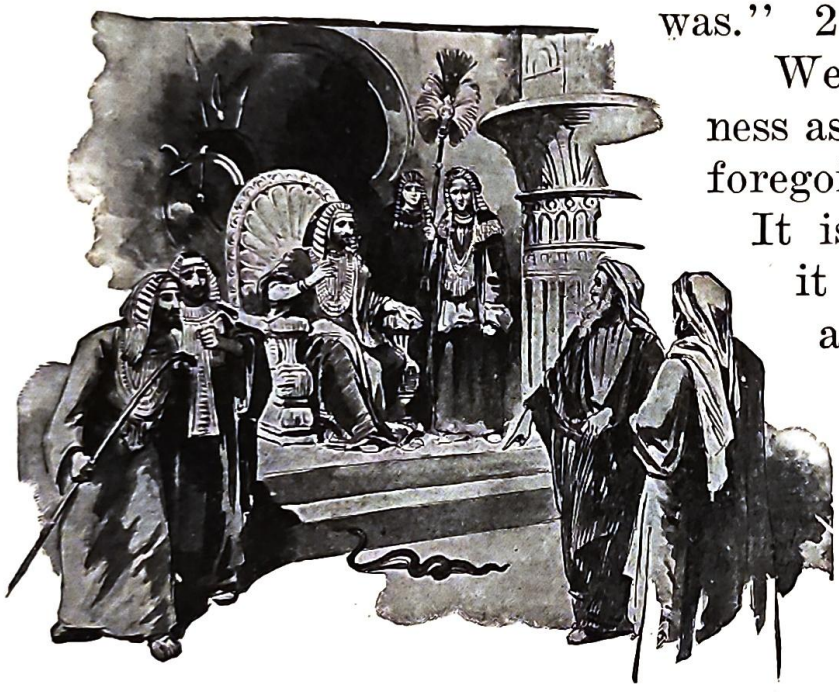
then, we should be particular to observe, is *"after"* ("according to") this deceptive working of Satan with such "power" and "deceivableness of unrighteousness." In other words, when Satan's workings of evil become so bad that sure destruction to every living thing must soon result, then the Master will appear to end it. Thus is the Lord's coming "according to" the working of Satan. It is in and through "them that perish" that Satan works; and it is all in consequence of the fact that *"they received not the love of the truth, that they might be saved."*

So, then, Satan works with power, but he masks himself with "deceivableness of unrighteousness;" and this working of the enemy becomes fiercer and stronger as we near the end. While Satan is working so powerfully, the Father in heaven is also sending out His great gospel truth to save people from these deceptions and the consequent destruction; but some, as stated in this scripture, receive not "the *love* of the truth." The truth is presented to them; they hear it, and are convicted by it; but they do not "love" this Heaven-sent message. They prefer to cling to their sinful lusts, and so they fix their own doom; and in doing this they become a channel through which Satan works his masterly deceptions.

In this connection note the facts set forth in another scripture: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn

away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3:1-9.



"The . . . power of the magicians in Moses' time was . . . great."

We are not left in darkness as to the time when the foregoing scripture applies. It is plainly stated that it is "in the *last days,*" and in verses 2 to 5 are recorded the sins that are the occasion of these last-day perils. In verse 8 we are told that "as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."

The ancient records of the Jews, as well as the history and traditions of many of the Eastern countries, preserve the names of Jannes and Jambres. They were two of the leading magicians, who, prompted by the spirit of Satan, were able to counterfeit for a time the miracles that by the power of God Moses wrought before Pharaoh. Then let it again be observed that the text says: "Now as Jannes

and Jambres withstood Moses, *so* [i. e., in like manner] do these also resist the truth." How clear the prophecy that just as Moses was withstood by the magicians in his day, so will the "truth" be resisted by "men of corrupt minds," amid the "perilous times" of the "last days"! In view of this, how full of importance is the Saviour's admonition to watch!

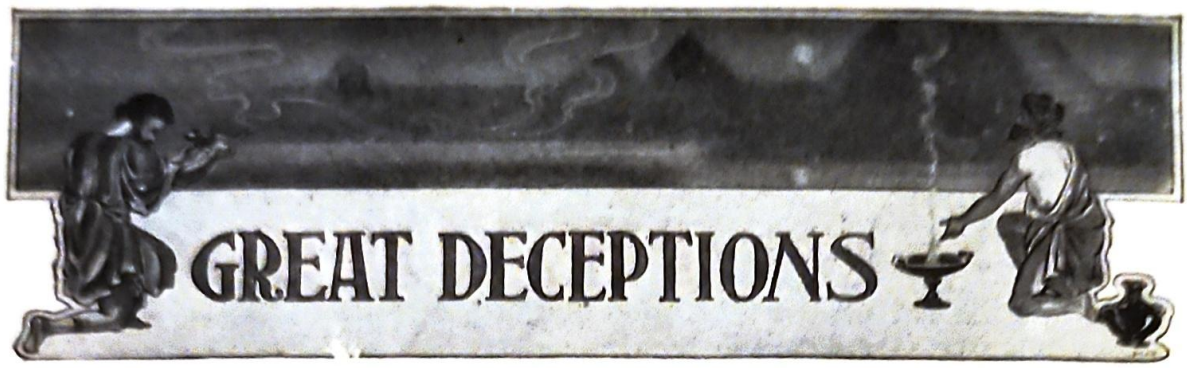
The deceptive working and power of the magicians in Moses' time was so great, and they were able to produce such marvelous counterfeit miracles, that the carnal-minded Pharaoh persuaded himself that their work was equal to that which was wrought through the hand of Moses by the Spirit of the living God. And in answering the question, "What shall be the sign of Thy coming, and of the end of the world?" Jesus makes prominent mention of the fact that "there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:3, 24.

Thus the never-failing word of God places before us warning after warning against the deceptive, wonder-working power of the "false Christs and false prophets" that Satan will use in the last days to lure men into eternal ruin. How carefully, then, should we cherish the warning: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24:4, 5. We can not be too careful or too guarded; for that fallen angel, who has given all his great powers for the whole six thousand years of this earth's history to the one work of deceiving mankind and leading them away from God, is making his last and most persistent effort to delude and destroy.

God's word faithfully unmasks all these delusions, so that we may recognize them as just what they are as fast as they appear; and by giving heed to the utterances of the divine Book, we may rest secure in the promises of our heavenly Father, and so escape every one of the snares of the enemy. To be ready to meet the Master at His coming should be our one great aim; for He loves us with an everlasting love, and His coming is for the purpose of destroying the reign of sin, with all the consequent curse, and taking all who shall have received Him to the perfect and eternal home.

Since He has so fully manifested His love toward us, how can we slight His warnings against the great delusions of our time, and, turning away from the study of His word and an abiding faith in what it says, be forever lost? The word of God, the blessed Bible, should be our trusted teacher and guide. "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31. "Thy word have I hid in mine heart, that I might not sin against Thee." "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:11, 105. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

God's word is filled with these "exceeding great and precious promises." Seek them out and feed upon them; for by so doing every peril may be seen and avoided. Careful study of the word of God must, in the very nature of things, form a basis of our giving intelligent heed to the Saviour's command to "watch, . . . lest coming suddenly He find you sleeping."



CHAPTER EIGHT

HAVING in a general way called attention in the preceding chapter to the delusions and wonder-working power of Satan that will be manifested so marvelously in the "last days," it may be well to notice more particularly two or three of the deceptions against which we are especially warned in the word of God.

The following scripture will help us to understand what one of these delusions is: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14. Then when "that great day" is imminent, the "spirits of devils" will be "working miracles."

It is worthy of note that these "spirits of devils" go to the "*kings* of the earth," thus showing that they will seek to captivate the leading, influential men of the world; and, to accomplish their design, they will have to present deceptive miracles, such as will arrest the attention of the most intelligent and best-educated classes. All such art-

fully devised deceptions are in perfect harmony with the character of the wily foe. "And no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11:14. Satan would be at once rejected if he came in any other garb than that of "an angel of light." He is a deceiver, and the real character of his iniquitous plans must be so skilfully hidden that his snare will not be detected till the victim is hopelessly, even though unconsciously, entangled in his net.

Very forcible and clear concerning this great latter-day deception of Satan are the words of the apostle Paul: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. Here is an expression from the Lord that is given with emphasis. "The Spirit speaketh expressly;" and we should pay careful attention to the divine message "so expressly" given.

To "depart from the faith" is to disbelieve or reject the plain words of the Bible; for "*faith* cometh by hearing, and *hearing* by the *word* of God." Rom. 10:17. It is the "word" of God, then, that we are to hear; and it is by hearing this word that *faith comes.* Hence he who departs from the faith must first either neglect or reject the word of God. It is not necessary openly to express infidelity in order to effectually reject God's divine Book. If by human interpretations, explanations, and mystifications that Book is allowed to be so completely covered up that it is no longer the direct voice of God to the soul, the Bible is even more completely driven from the mind than if one were an out-and-out infidel. Explanations or criticisms that cast doubt upon the word of God, and that lead men to believe that it does not mean what it clearly says,

inevitably cause them to depart from the faith, and the way is thereby opened for the next step, which is, "giving heed to seducing spirits, and doctrines of devils."

But no interpretations, explanations, or mystifying teachings of the Bible can compare, in their evil results, with the neglect individually to study the sacred Book. With the mass of professing Christians the Bible is seldom opened from one year's end to the other. These people, while professing to believe the Bible, know scarcely anything of what it really contains. They have not delved into its mines of promises, instructions, warnings, and prophecies, and so may be led to give heed to these "seducing spirits," even while thinking to follow the guidance of the Lord. God has placed in His word these warnings against "seducing spirits" so that every person may read and understand. To fail to study the Bible is to turn from the light that discloses the pitfalls of the deceiver.

Concerning this departing from the faith, it is left to the reader to answer the question for himself if either the pulpit or the religious press (with but few exceptions) is to-day teaching the pure word of God in the "demonstration of the Spirit and of power," as was once the case. The word predicts a departing from the faith in the "latter times." It is the boast of men to-day that "this age has outgrown many of the things taught in the Bible," and they call it an indication of great intellectual advancement. But, instead, it is one among the sure signs that we are in the time when "some shall depart from the faith,"—one of the positive evidences that the "latter times" are reached. Every true believer in the word of God will know this now, and all others will be forced to acknowledge it soon.

It should also be carefully observed that this departing from the faith is followed by "giving heed to seducing spirits, and doctrines of devils." It could not be otherwise; for when men fail to heed the Bible, which exposes all the deceptions of Satan, of course he will then drive them headlong into his snares. The great extent to which these wonder-working deceptions will be carried may best be expressed in the words of the prophet: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live." Rev. 13:13, 14.

Reader, what think you? If you should see a power working such a miracle as making "fire come down from heaven," would it not be quite convincing to you? But be on your guard. God, in the clearest and most direct language, is warning you against these "spirits of devils" that "go forth unto the kings of the earth and of the whole world," exhibiting their miracle-working power. How needful for us, then, in these times of peril, to cling close to the mighty Rock, so that no masterpiece of the enemy's deceptions may overthrow us!

Of course the miraculous power that makes this great display, even causing fire to "come down from heaven," has not yet been manifested; but the "consulter with familiar spirits," who, as we shall presently see, is acting directly contrary to the word of God, is to be found everywhere, and is seeking to convince all that there are "great wonders" wrapped up in modern Spiritualism. "Only honestly

investigate," say they, "and you must be convinced." A representative statement upon this point may be quoted from a leading minister in Boston, who recounts his experience with Spiritualism. After telling, through the columns of an influential magazine what he had seen the mediums do, he says: "Here are most *wonderful* facts. How shall they be accounted for?" The prophet's prediction is that he "doeth great wonders." How literally is this fulfilled in the "wonders" presented by the modern spirit medium, and in the belief among highly educated men that the claims of Spiritualism are *"wonderful facts"!*

The "leading thinkers" at first regarded Spiritualism as nothing more than artful trickery. The "rappings," "table-tippings," etc., of fifty years ago were done with lights turned down, and there was much room for the assertion that it was all a sleight-of-hand performance; but now these same things are done in open day, or under the glare of the evening lamp. All minds, however, are not alike, and hence every person can not be convinced by this one kind of spiritualistic manifestation. Telepathy and hypnotism and mind-reading seem more "scientific," and some of the educated are attracted to Spiritualism through these channels. A still larger class is attracted to the mediums because of the assurance that through them they can hold communion with their dead friends. So we might go through the list of the many ways that this many-sided Spiritualism has for attracting men into its bewitching, entrancing net.

Satan is very cunning in his deceptions, and does not bring forward at first his greatest marvels; but by degrees, and with numerous devices, he advances. The illiterate and superstitious, and even some who are well educated,

are easily ensnared by "rappings" and the like. Others have to be taken in a more subtle snare; but in one way and another he is advancing, producing greater and still greater "wonders," and myriads in all the walks of life are being drawn into his various nets. In this way Spiritualism is stealthily gaining influence, preparatory to the master-deception of Satan, when he "maketh fire come down from heaven on the earth in the sight of men." Rev. 13:13.

Satan "knoweth that he hath but a short time." Rev. 12:12. He also knows the prophecies that tell so vividly of that splendid scene when the Son of man shall appear in such dazzling glory; and hence deceptions are prepared to represent flaming fire in the heavens, and this "fire" comes down "on the earth in the sight of men." Thus he will seek to beguile the very ones who are following the Bible the most closely and who are looking for the coming of their Saviour in glory. Thus will Satan prepare the minds of men so that he can deceive them by an attempt to counterfeit even the second coming of Christ itself. Who can withstand this great culminating deception, unless securely fortified against it by the word of God and a daily experience in following the leadings of the Light of the world? But we have the never-failing promise of our heavenly Father that none can be deceived who rely in faith upon the sure foundation.

The prophet Isaiah, speaking in regard to those who have familiar spirits, says: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according

to this word, it is because there is no light in them." Isa. 8:19, 20. Every one knows that there is scarcely a corner of the whole world in which may not be found the individual who has "familiar spirits" hovering about him. The "spirit medium" is now in nearly every neighborhood; and thousands of individuals who a few years ago scoffed at Spiritualism, considering it a superstition of the most ignorant, are embracing it to-day as a "wonderful" truth. More than twenty millions are claimed as believers in, and consulters with, these "familiar spirits;" and if the exact statistics could be obtained, doubtless it would be disclosed that a much greater number are in the toils of this delusion. Some of the heads of the most influential governments in the world, together with their chief counselors of state, are resorting to the spirits to direct them in national affairs, as well as in matters of lesser importance. And thus do they literally fulfil the prediction that the "kings" of the earth shall be brought under the charm of the seducing spirits.



"A charmer, . . . a wizard, or a necromancer."

There is nothing that the word of God more forcibly condemns than resorting to "them that have familiar spirits." "Regard not them that have *familiar spirits,* neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an

observer of times, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits,* or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18: 10-12. While millions are being deluded by these "familiar spirits," God has so arranged it that no one can ever be perfectly satisfied with what they have to offer. There is a vague mysticism about it all, and a fog of superstition hovers over it. It does not set the mind free, even though it may give it at times some degree of rest. The only thing that can perfectly satisfy, and render us perfectly sure both of the present and the future, is the truth which comes from God Himself. He employs no mediums except His word and the definitely specified operations of His Spirit. These are always plain, having no taint whatever of mysticism, and they fill the recipient with satisfaction and perfect peace and rest.

No additional evidence need be given to show that Spiritualism—the "seeking unto familiar spirits"—is forbidden by the word of God, and is a deception of the evil one. Reader, review again, and again, the warnings that God has given against the delusions of the enemy, prepared under his deceptive hand for these last days; and do not forget that the Master has said that His coming is "after ["according to"] the working of Satan with all power and signs and lying wonders," and that His earnest admonition is, "What I say unto you I say unto all, Watch."

THE CRY OF PEACE AND SAFETY.

Next to this crowning delusion of Spiritualism prepared by Satan for these last days, perhaps there is no worse deception than the soothing doctrine of "peace and safety," that in our day is proclaimed by so many pens and voices.

The word of God says, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. This statement is direct, and no one who regards it will be found preaching "peace and safety" to the Christian so long as he remains in this present world of sin. For it is said that "*all*," not a part merely, but "*all* that will live godly in Christ Jesus shall suffer persecution." Another text says, "In the world ye shall have tribulation." It is only "in Me," the Master assures us, that we shall have "peace." John 16:33.

The fact confronts us that the Christian church has ceased almost entirely to suffer persecution. Nor does it follow that this lack of persecution is wholly due to the general enlightenment of the age. Should we open our eyes fully to the situation, we would see that it is largely due to the fact that godliness "in Christ Jesus" has very greatly died out from the hearts of the professed Christians of to-day. All will agree that the Bible plainly teaches that there should be a clear-cut distinction between the church and the world; but does not observation impress each one's inner consciousness with the thought that our churches to-day are courting, and in turn being courted by, the devotees of this sinful life?

Read further from the word of God: "This know also, that in the last days perilous times shall come." And again: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1, 13. In what startling contrast to the words of "peace and safety," so commonly heard, do these Scripture texts strike the ear! The great mass of teachers to-day are saying that the world is getting better and better, and that good times are ahead; but the infallible word says exactly the opposite. In no

uncertain language are we told that "evil men and seducers shall wax worse and worse;" that "in the last days" not good but "perilous times shall come." Cast your eyes abroad on the conditions of the world to-day and see which states the true condition. How literally do the words of God tell the truth, in opposition to the false picture that so many people are presenting!

The word further states upon this point that "as the days of Noah were, so shall also the coming of the Son of man be." Matt. 24:37. What the condition of things was in "the days of Noah" is made very plain in the Bible. It says, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. All who, under the spell of the enemy, are being captivated by the belief that the world is rapidly getting better, should ponder these texts well. Our God reads the future, and He has given us a faithful portrayal of the true condition of things in the last days. The enchantments of a cunning foe may cause us to seem to see what does not exist, but we should believe the word of God, no matter how dazzling may be the presentations to the contrary.

He with whom it is impossible to err has plainly told us that in the days when we are to be looking for the coming of the Son of man, as in the days of Noah, "the wickedness of man" shall be "great in the earth, and that every imagination of the thoughts of his heart" shall be "only evil continually." Since God has so directly spoken, who can assume to set aside His declaration by teaching the "peace-and-safety" fable that the world is growing better instead of "worse and worse," as the word declares?

How can we fail to see that Satan has already so com-

pletely soothed the world with his lullaby of "peace and safety" that it is well-nigh asleep? And while the sensibilities of many are being stupefied by this false doctrine, so that they will refuse to hear the ringing words of divine truth, the net of Spiritualism is being subtilely spread further to complete the ruin of the drowsy world.

And the reader will have no difficulty in seeing that the foregoing are not the only deceptions that are arising in these times. "Christian Science," falsely so called, instils its delusive mysticisms into the mind, and multiplied thousands have become enmeshed in its nets. This "science" claims to teach the Bible. It claims to present to the world the true God. But all its teaching has such an absurd, vague, and mystic air about it that were it not for its claims to have power to heal the sick, it is to be doubted whether any sane person would ever have accepted such views.

There are many of the ills of the human body that are due to a diseased imagination; and when the "scientist" meets such persons and tells them "there is no such thing as sickness, that what appears as disease is only a delusion of the mortal mind," it can be readily seen how quickly a cure can be effected. In such persons there is no disarrangement or disease of the organs of the body. Only the imagination has been affected. And reputable medical men have known for centuries that persons who have their imaginations thus out of balance can throw themselves into great suffering, and to the ordinary beholder they are sorely afflicted with dangerous maladies. When the "scientist" meets such persons it is only necessary to tell them that disease is all a delusion, and get them to believe it, and they are immediately well. But the case is not on record where

a broken limb or a really diseased organ has had any healing benefits from the methods employed by "Christian Science." It can be truly said that all claims to the contrary are "in the mind."

This "Christian Science" teaching throws the mind into such a condition that the realities of the promises of the second coming of Christ can not be seized upon or comprehended. And just as we would prize an eternal existence, even so should we be on our guard against everything that can not be sustained by the literal words of the Bible. When we begin to clothe the Bible with mysticism by undertaking to tell what it *means,* we have entered upon dangerous ground.

God tells us plainly how to treat His word. He says, "Consider what I say; for the Lord shall give thee understanding in all things." 2 Tim. 2:7. It is what God *says* that we are to consider. We are neither authorized nor invited to consider what God *means.* We are to believe that He means what He says, and that He says what He means. Taking the Bible, as it is indeed, for the literal word of God to us, there is no place left for mystical or mythical teaching. Its warnings, its prophecies, its promises, and its instruction, are all clearly seen and heeded.

All the other deceptions and delusions that Satan has devised and prepared with which to encloud the people of this generation so that they may not enjoy the hope, or sense the power, of the promises of Christ's soon coming, may be readily recognized if we take the word as our constant counselor and guide. Hence it will not be necessary to go further into the details of mentioning them.

Reader, will you not heed the earnest and faithful warnings of the Lord's word? The heavenly Father has laid

the deceptions of the enemy so bare that we can not stumble into Satan's pitfalls while guided by Him who is the "Light of life."

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

"My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, *neither shall any man pluck them out of My hand.* My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." John 10:27-29.





CHAPTER NINE

THE preceding chapters are devoted to a review of some of the promises of the second advent of our Saviour, together with the Scripture warnings of the deceptions of Satan, with no attempt to present the evidence that the great day of the Lord's coming is near at hand. We have seen as the Scriptures were reviewed that many promises are left on record telling us that the Master will return in person, and no promises in all the Bible are made more prominent than the ones that assure us that Jesus will come "in the clouds of heaven," attended by "all the holy angels." The words of the Master are familiar, telling us that we should know "that He is nigh, even at the doors," and His apostle declares that "ye, brethren, are not in darkness, that that day should overtake you as a thief."

In view of these scriptures the evidences pointing to the tokens of His coming must be abundant and clear.

Some of the evidence that God has given by which we may discern the approach of the end of time, is in the form of connected chains of prophecy. These chains of

prophecy record in advance the rise, decline, and overthrow of kingdoms and empires, giving a general view of the social and political scenery along the highway of time, ever keeping before us the coming of the Lord when the course of sin, sorrow, and distress will be ended forever, and the Christ of God will reign supreme. To understand these great chains of prophecy, a general knowledge of history is required; but all do not become historians, and therefore those who may be deprived of this historical knowledge may not be able to understand such prophecies; but other evidence that all must see, and that every one may understand, is given by our heavenly Father.

These chains of prophecy all point to the closing days of time. They tell us how we may know when the last days of earth's history are at hand. Then there are evidences in addition to these connected chains of prophecy which have to do with the last generation of men, the generation that will be living on the earth when the Lord comes. In order that all who are living in that time may have the indisputable evidence that will cause them to *know* "that He is nigh," there is given a minute description of the conditions that will prevail in those days. The evidence of the Master's coming must stand above mere conjecture. Those who are without a knowledge of books, as well as the most learned, must be stirred by the unusual things about them and become anxious to know the meaning. What the Lord has to offer in the second coming of Christ is of too great value for Him to allow that event to come to the children of men without giving every one a vivid and clear view of the light that heralds its approach.

Leaving to others the work of presenting the chains of prophecy which involve a knowledge of history, these pages

will be confined to a consideration of the evidences of His coming which may be seen in the world to-day, even by those deprived of special education or large mental training.*

As this evidence is examined, it will be seen that the Scriptures foretell a wonderful outpouring of the Spirit of God in the last days, an outpouring which will lead men to proclaim the gospel of peace and pardon, and the news of the Master's coming, to the ends of the earth. It will be seen that remarkable preparations have been made that this work may be accomplished completely and minutely in an incredibly short time. What many persons will be actually saying in the last days is foretold. The prevalence of crime, violence, and vice, and the lack of judgment and justice, come under the view of the prophetic eye. There is also mention of the prominence that will be given to the forms of religion and godliness, while the actual living out of the principles in the teaching of Christ will be sadly lacking, the professor of Christianity being given to the love of pleasure rather than to the things of God. The amassing of great wealth and the consequent labor troubles are very clearly and unmistakably spoken of, as are also the general warlike preparations and conditions that will obtain among all the nations of earth. Even the elements of nature and the very earth itself have their story to tell amid the great chorus of voices which is summoning the universe to witness the dying agonies of everything that pertains to injustice, evil, and sin.

When this evidence comes fresh to you from the book of God's word, it will make an impression on your mind. It

* "Thoughts on Daniel and the Revelation," by the late Prof. Uriah Smith, is one of the best books on these chains of prophecy. Professor Smith holds before his readers both the history and the prophecy, and it is a constant delight to observe how perfectly the great hand of Omnipotence has woven them together.

will, in all probability, present before you some duties to perform that may not seem altogether pleasant at first. And if you are not careful you will find yourself seeking to "argue the case" so as to make it appear to yourself that these things that God is giving to you are not true, and that, after all, the end of time and the coming of Christ are not so near. Some neighbor or friend, who has not seen the light of God's word, or who may be resisting that light, will more than likely come along to help you to argue yourself away from the evidence that is so striking and so impressive. But God sends His Spirit to "guide you into all truth," and this messenger that invariably comes with every text of Scripture that is allowed to enter the mind will be speaking to you continually in a voice so low that no bystander can hear it, yet it will be so impressive in your own heart and mind that it will be the sounding of a trumpet in the depths of your soul.

It is to this combined voice of God's word and God's Spirit that you are entreated to give heed. These entreaties and evidences from God's word and through the voice of His Spirit have come to you. You know the pressing weight of their convicting power. This is an evidence that God placed far beyond the counterfeiting abilities of mortals right in the very innermost recess of the citadel of your private self. If it is slighted, it will be the hardest thing that you will have to meet in that great day of judgment—that day that is even now right upon the world. There may be safety in slighting some of the sayings of men, but when the great Father of us all, even though unseen by the natural eye, speaks to us so plainly that we know of a surety that it is He, it is for our eternal good and everlasting joy and safety that we attentively listen.



CHAPTER TEN

OUR Lord is asked by His disciples, "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. In answering this direct question, He gives, as one of the signs of His "coming," the fact that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Note how plain the Master makes His statement. "The end" will come when His "gospel of the kingdom shall be preached in *all the world.*"

But consider what a vast work it is to proclaim "this gospel of the kingdom" to "*all.*" There have stood Africa, India, China, Japan, and all the rest of the countries of the far East, together with many isles of the sea, peopled with their untold millions of souls, who have seemed to be securely shut away by themselves. Satan, apparently, had been successful in holding them back from any ray of gospel light. But nevertheless, the Lord has said that His "gospel of the kingdom" is to go to every nation in "*all* the world." And when the time arrives for its accomplish-

ment, every barrier is broken down, and God provides the means, wonderful though they may have to be, by which His work is to be accomplished. Japan is loosed, the bands of China are broken, India is made a central field of missionary effort, the walls of intolerance in general are made to crumble, and the isles "wait for His law."

Since God has spoken the word, why should we not expect to see something in the way of giving the gospel to the world that will be so prominent as to be decidedly striking to every one who will stop long enough to give it consideration? And just as surely as the giving of the gospel to the world is to constitute one of the prominent evidences that the time has come for the end, even so surely will it be done in such a way as to show the all-pervading presence of Jehovah moving in the majesty of His power in the midst of the great work.

Several very important elements must come together and combine in such a work as giving the gospel to all the world. In the first place there must be such a breaking down of the walls of intolerance as will permit the gospel to enter the various kingdoms and countries; then there must be facilities provided by which all the world can be readily reached. When Providence has thus opened the way for men to go everywhere, by breaking up the foundations of intolerance, and by providing means of travel and communication, there must combine with these elements a disposition on the part of a class of the people to give this world-wide gospel message. Men must actually be filled with the desire to do the work as well as to see the open doors for doing it.

A combination of superstition, intolerance, and ignorance, had built up such a religious despotism by the time

of the Middle Ages that it would seem to any observer that all hope of a gospel message that was to place the offers of divine pardon and salvation before the whole world was securely cut off. But God had spoken the word and the way must be prepared. So in the midst of the darkness of the sixteenth century there broke out that vast spiritual awakening that gave to a great extent intellectual as well as spiritual freedom to all Europe.

The benign work of those years of gospel seed-sowing produced men in later times who began to have those strong heart-throbbings for the salvation of every one that could be reached in the whole human family. Heaven's longing desire to rescue perishing men began to kindle unquenchable flames of missionary zeal in the devoted minds of the followers of Christ. Charles Wesley set the world to singing—

"Lord of the harvest, hear
Thy needy servants' cry;
Answer our faith's effectual prayer,
And all our wants supply.

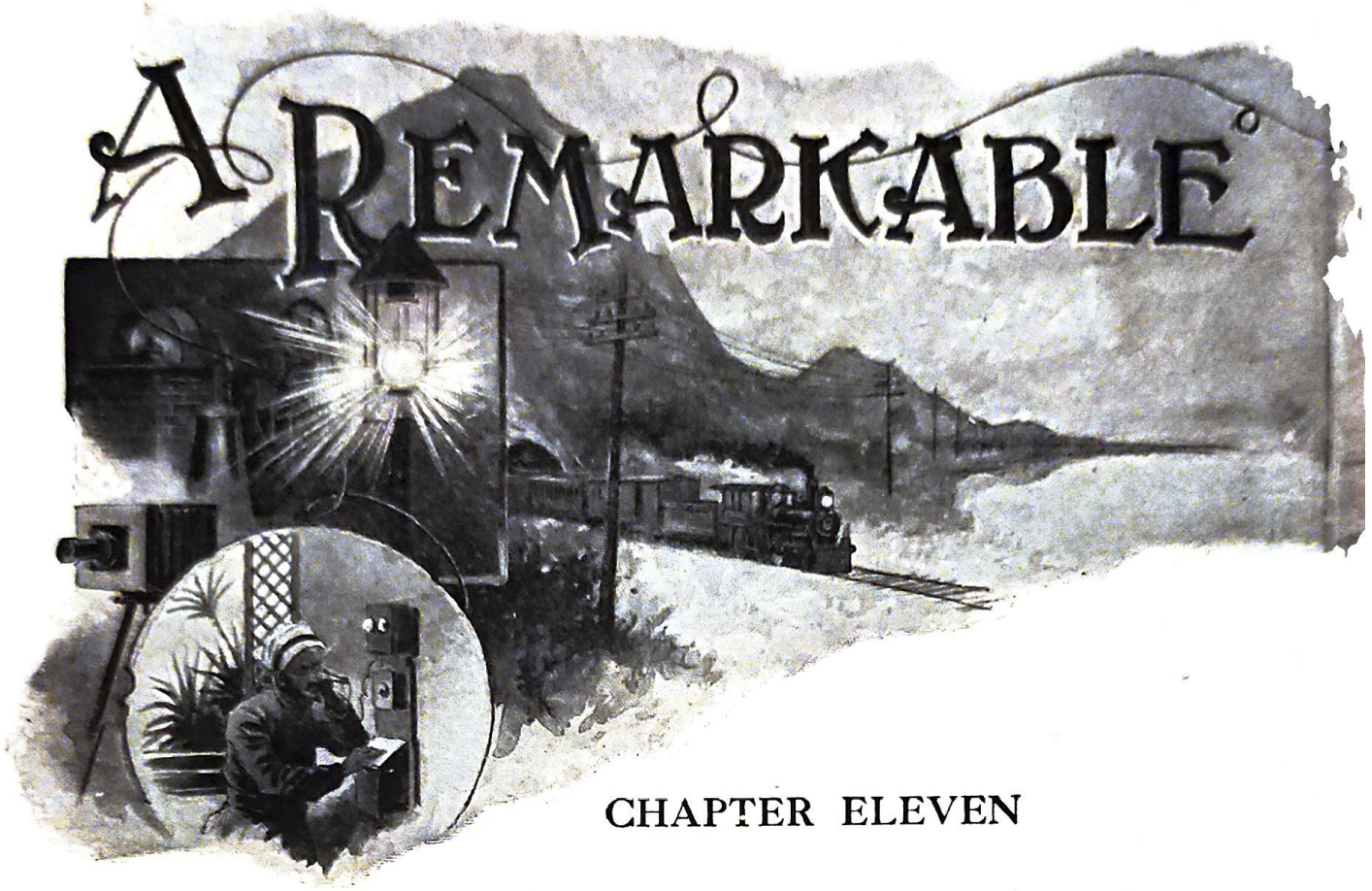
"On Thee we humbly wait;
Our wants are in Thy view;
The harvest, truly, Lord, is great,
The laborers are few.

"Convert and send forth more,
To spread Thy truth abroad;
And let them speak Thy word of power,
As workers with their God.

"And though our bodies part,
To different climes afar,
Still ever joined as one in heart,
The friends of Jesus are.

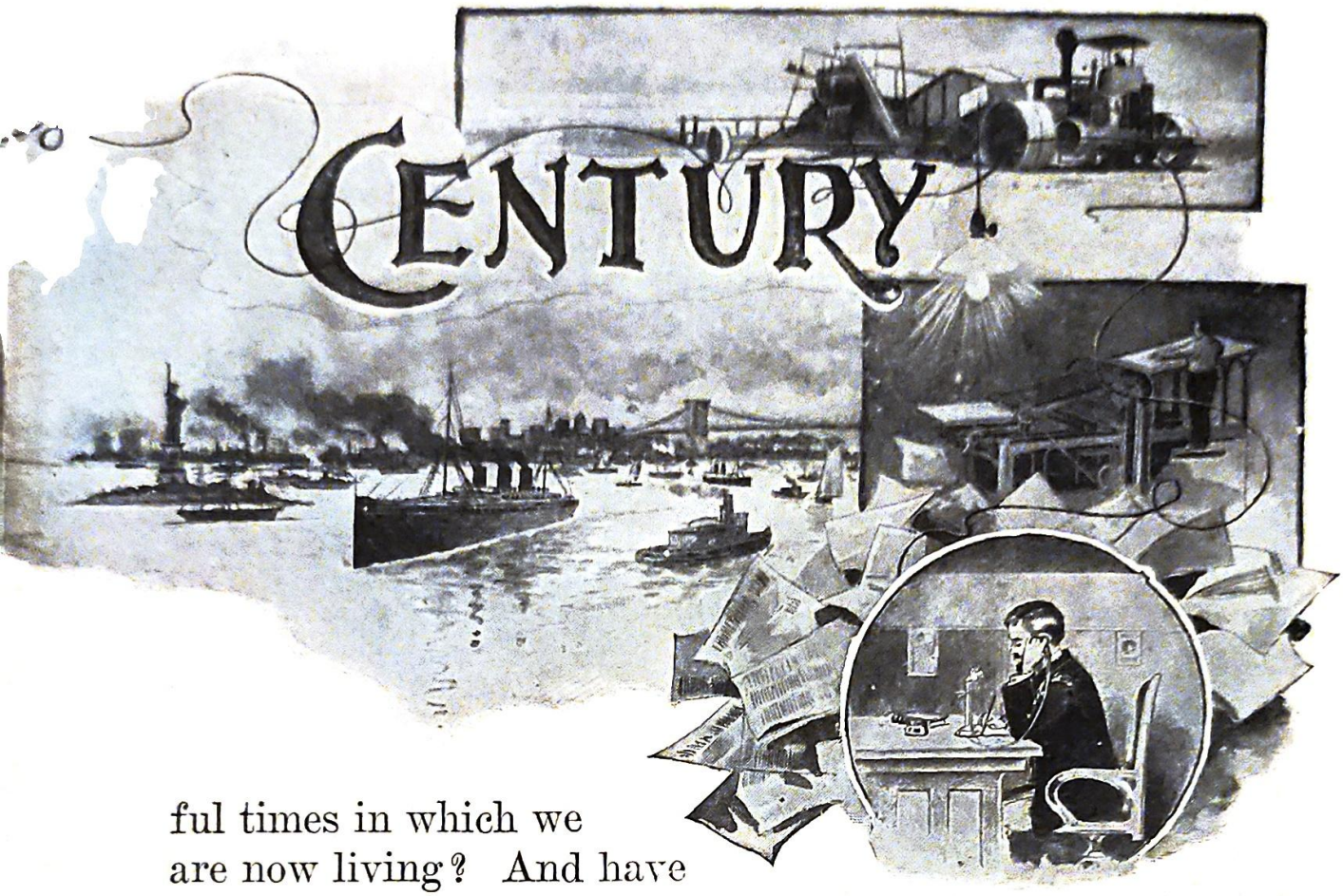
"O, let us still proceed
In Jesus' work below;
And, following our triumphant Head,
To further conquests go."

The work has proceeded till the whole world stands as one vast congregation listening to the gospel message. From the frigid zones to the torrid, from Greenland and Siberia to Ceylon's isle and Sahara's plains, from healthful climes to venom-infested and disease-breathing swamps and jungles, the story of Christ and the gospel message is to go and is going. Hearts and doors are opening in every land to receive it; men of every nation are giving themselves to the work of proclaiming it; and the continual surrender of souls is bearing witness to the efficacy of the work that is being done. But while some are heeding, others are heedless and are grieving heaven by turning with stony hearts from the message. God will not compel any to accept; but He will have His invitation proclaimed in every clime "for a witness." Only another touch of divine power is needed, and the giving of the message of the gospel to all the world will be completed; and then, when that work has been accomplished, according to the promise, "shall the end come."



CHAPTER ELEVEN

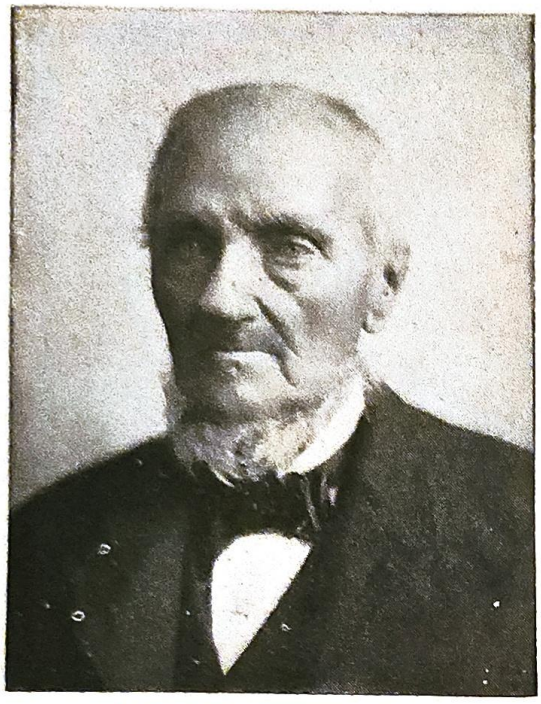
WE are living in an age of wonders. There have been such marvelous changes and developments during the past century that the world of to-day would not be recognized at all by the men who lived and died here a hundred years ago. Even those who have been dead but fifty years, if brought to life now, could hardly be convinced that this is the planet on which they spent their lives. Just imagine their amazement as they would view our "lightning express trains," our steamships, our electric lights, electric cars, telephones, telegraphs, twine-binders, sewing machines, and all the rest of the innumerable inventions and discoveries that the rushing activity of this generation has produced. Do you ever stop to consider the marvelous changes and advancements of the wonder-



ful times in which we are now living? And have you not sometimes reflected on what they may signify?

The *Scientific American* celebrated its fiftieth anniversary by publishing in its issue of July 25, 1896, an outline history of the great advancement in the way of inventions and discoveries during the past fifty years. But in attempting the task the editor said:

"The material world *has advanced so rapidly* during the *last half* century, and with a pace so accelerated, that mankind has almost lost one of its most important faculties and one essential to happiness—that of surprise. . . . The most marvelous developments are taken as a matter of course. The condition of things fifty years ago is seldom pictured to the mind; and all the material blessings which we now enjoy are used as conveniences of daily life, and



EDWARD ENTWISTLE.

(The first locomotive engineer.)

Edward Entwistle's father was a stationary engineer, and thus he himself became acquainted with stationary engines when he was a boy. At the age of fourteen he was apprenticed to the Duke of Bridgewater to serve in his machine-shops for a period of seven years. When Entwistle was about sixteen and one half years old, George Stephenson came to his foreman and asked for a man to run the "Rocket." Reply was made that they had no man, but that if he would go to the duke's steward and get his consent, he could have "the lad working on the lathe," and that they would warrant his giving satisfaction. He got the consent, and the next Monday Stephenson inaugurated the first public passenger service between Liverpool and Manchester, with Mr. Entwistle as engineer.

They stopped at a place called Grand Junction, and the Duke of Wellington once alighted there from one of the coaches, and a friend, a Mr. Hutchinson, from another. As they were shaking hands in a crowd, there being considerable noise, they failed to see a gravel train of three cars approaching, and Mr. Hutchinson was caught and both legs were crushed, from which he died ten hours later; and thus Mr. Entwistle was a witness of probably the first railroad fatality.

Mr. Entwistle ran the "Rocket" about two years, then he was engineer on a steamboat for four years, finally coming to this country and going back to locomotive engineering. He stood by the throttle all together for sixty years.

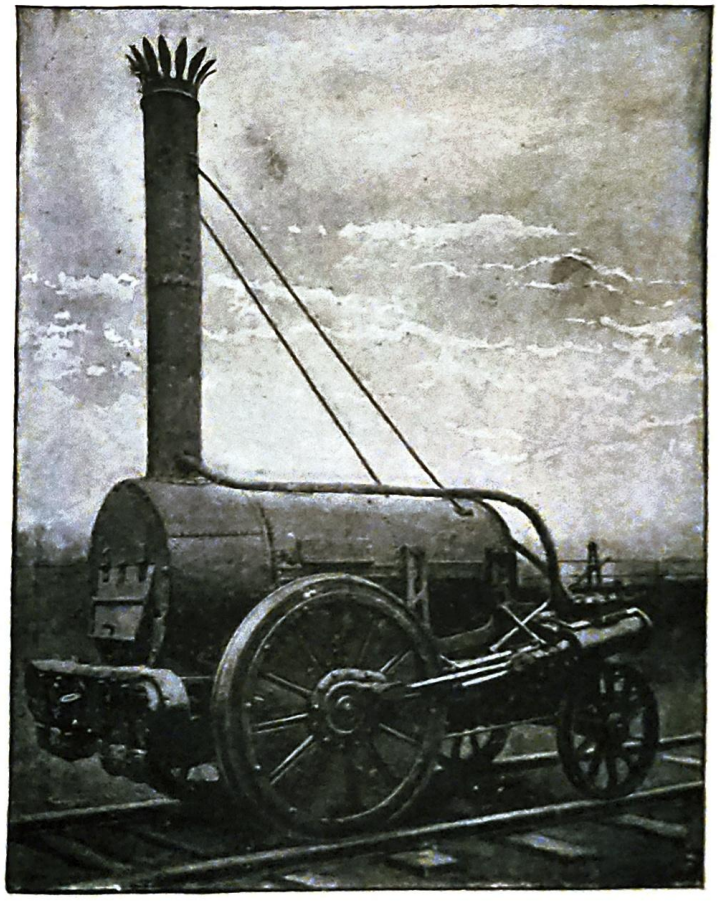
no more. . . . Notwithstanding the pages of matter and quantities of illustrations, we feel that the task of telling about the progress of a lifetime can at the least be only inadequately performed—so much has been done."

When we consider these wonderful inventions and discoveries, and take into account that these stupendous achievements have nearly all been made during the lives of men now upon the stage of action, well may we ask, What does it all mean? Why were not some of these things invented in former ages? And why has the development not been more gradual? However, instead of any of these great inventions being made in former times, or there being a gradual development in this field during a succession of centuries, it remained for the last sixty years suddenly to produce nearly all of this marvelous change.

Again, it is urged that we should pause to inquire, What does it mean? And why have

not the intellectual giants of former ages discovered these things, or at least produced some of these modern inventions?

If we go back a hundred years, we find the world doing very much as it did four thousand years ago. The most rapid travel by land was with horses; the most rapid travel by sea was with sailboats. No form of thought or of news could be carried any faster than the horse or sailing vessel could go; the work on the farm, in the shop and everywhere was all laboriously done by hand; an adjoining county or state was so far away that even the closest friends and relatives seldom communicated with each other. Thus it was in all the world till a hundred years ago. Then there comes a sudden change. Just a few decades pass by, and men are doing everything by vastly improved methods, and all the world is brought together as one neighborhood.



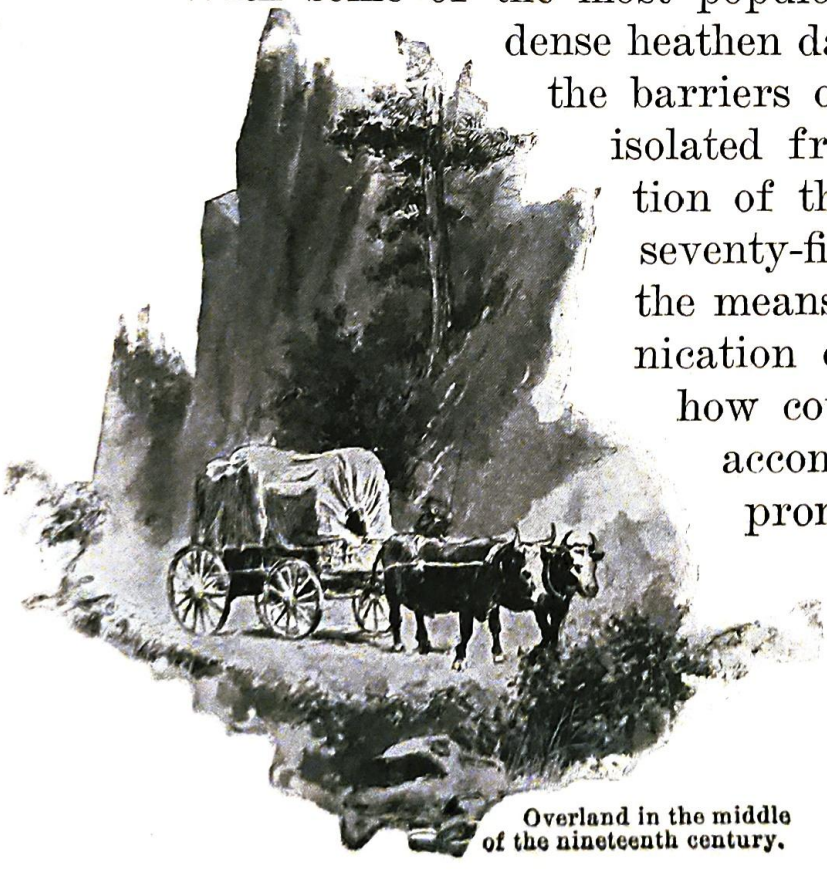
THE "ROCKET."
First locomotive in practical use, and which Mr. Entwistle operated.

Some men may see in all this nothing more than a vast material progress. But the Lord has said, "This gospel of the kingdom shall be preached in *all* the world," and how marked is His preparation for His world-

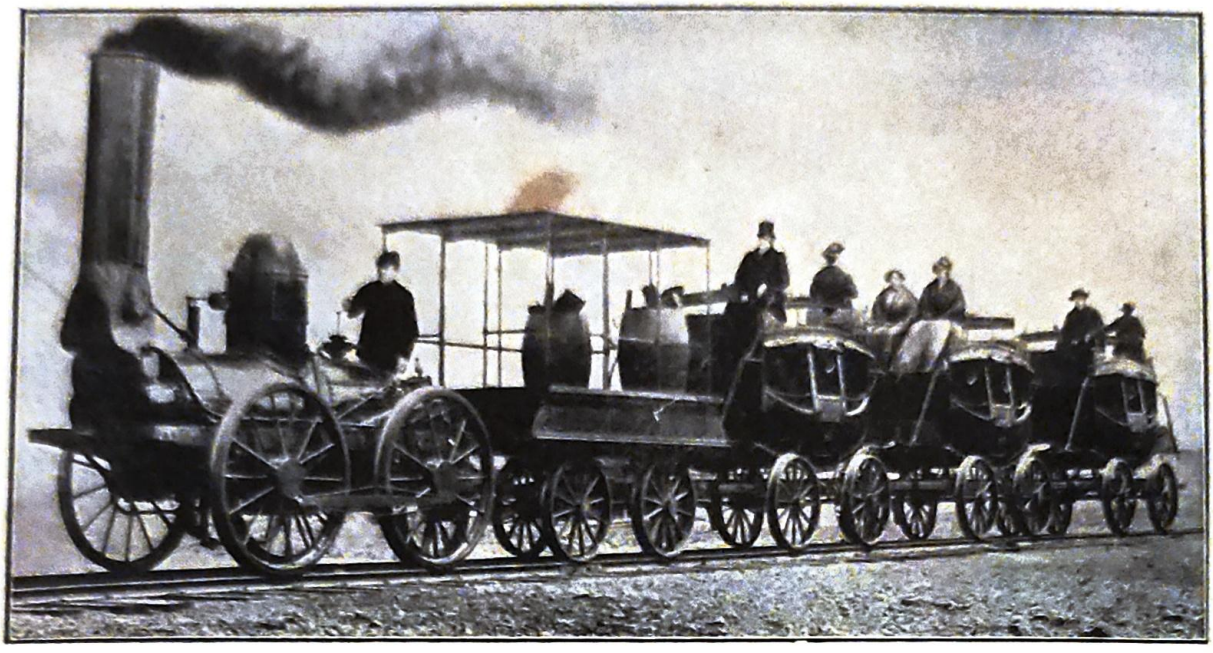
wide work! The nations are being stirred. The shackles of that old exclusiveness are being broken, and the inhabitants of every part of the globe are becoming acquainted with each other, preparatory to that great and final proclamation of "this gospel of the kingdom."

The very fact, as has been pointed out in preceding chapters, that Christ has given His sure promise to come again, should be evidence to us that He will have that coming heralded to the ends of the earth. But we see that He does not leave us to conjecture. He tells us plainly that "this gospel of the kingdom" shall be preached for a witness in all the world, and "then shall the end come." God has a time in mind when He will send His Son in person to earth again; and the signs foretelling that much-to-be-desired event must be given to every nation, else they could not have the opportunity to "*know* that He is nigh."

With some of the most populous nations groping in dense heathen darkness, and because of the barriers of religious intolerance isolated from the Christian portion of the world, as they were seventy-five years ago, and with the means of travel and communication existing in those days, how could so vast a work be accomplished? But God has promised to give the gospel to every nation; and to accomplish so great a work we would expect to see correspondingly great facilities.

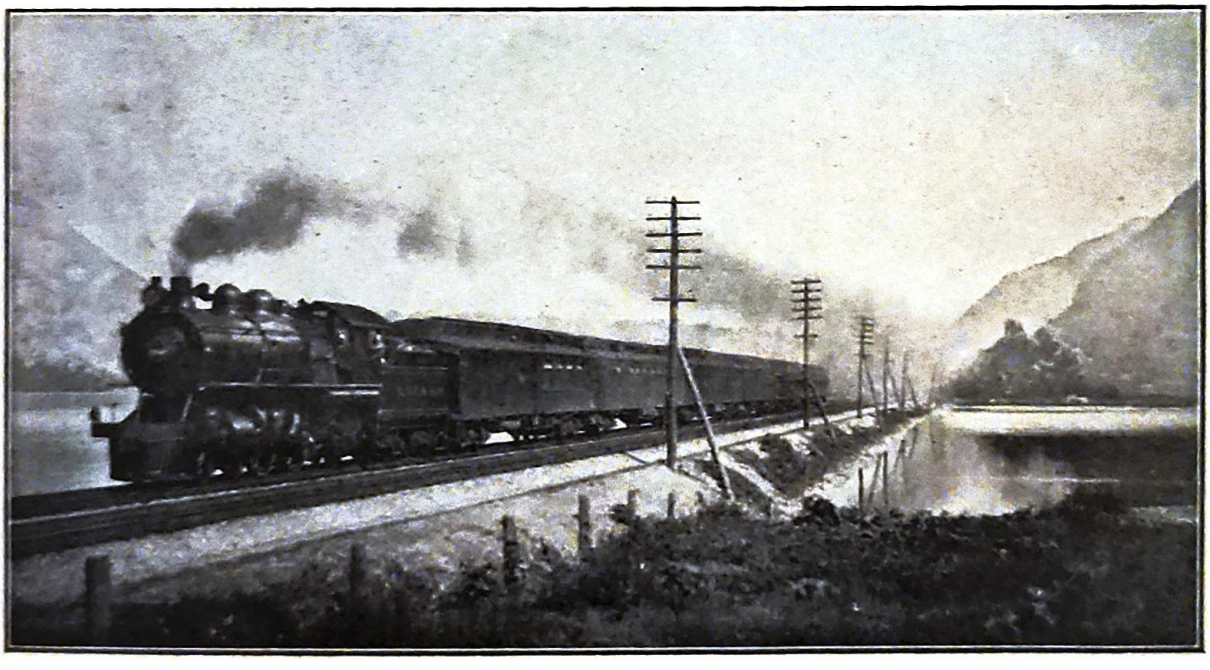


Overland in the middle of the nineteenth century.



THE DEWITT CLINTON ENGINE AND TRAIN.
Courtesy N. Y. Central R. R.

The first railway train in New York. The omnibus was the only conception of a car in those days. The passengers on this train were very much annoyed by the sparks from the engine setting fire to their clothes.

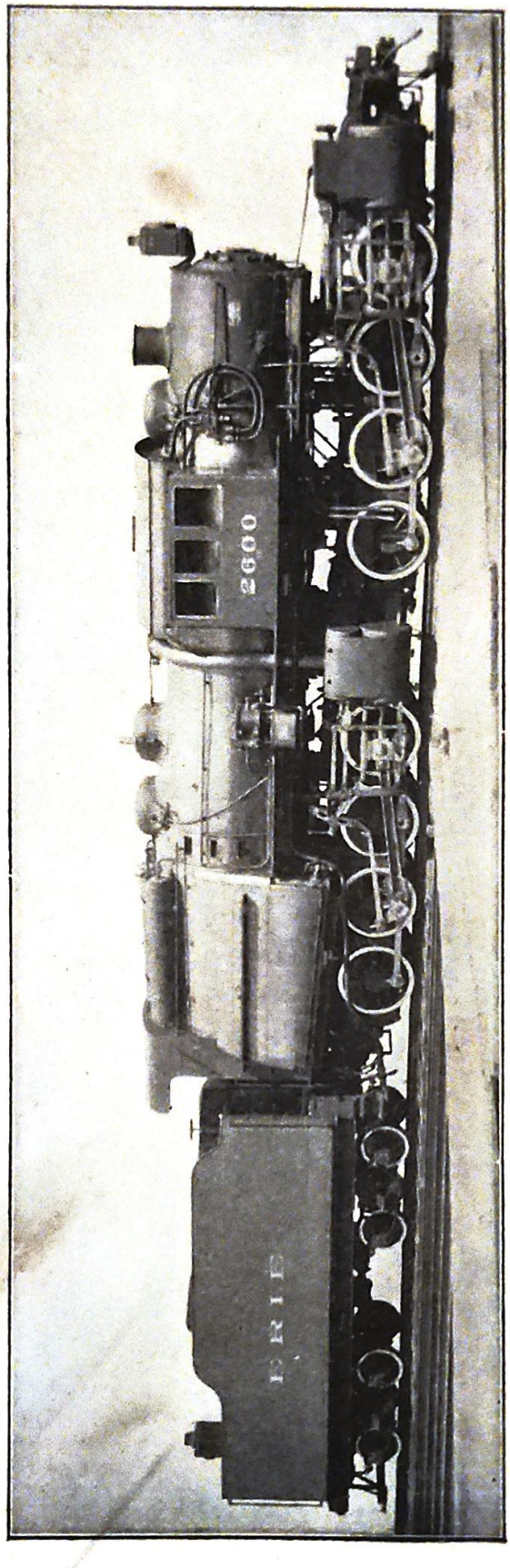


THE 20TH CENTURY LIMITED.
Courtesy N. Y. Central R. R.

Photographed in the Highlands of the Hudson while running 90 miles an hour, and within about a hundred miles of where the DeWitt Clinton made its run. She makes the trip from New York to Chicago (980 miles) in 18 hours.

Who can fail to see the marvelous preparations that have already been made? Those who are wholly absorbed in the things of this life may fail to note the sublimity of the plan that is now being worked out in the wonders of this age; yet here are the facts in striking reality. We should not become so absorbed in the mere use of the unprecedented inventions and discoveries of our day as to lose sight of the divine purpose for which they are so wondrously bestowed upon the world.

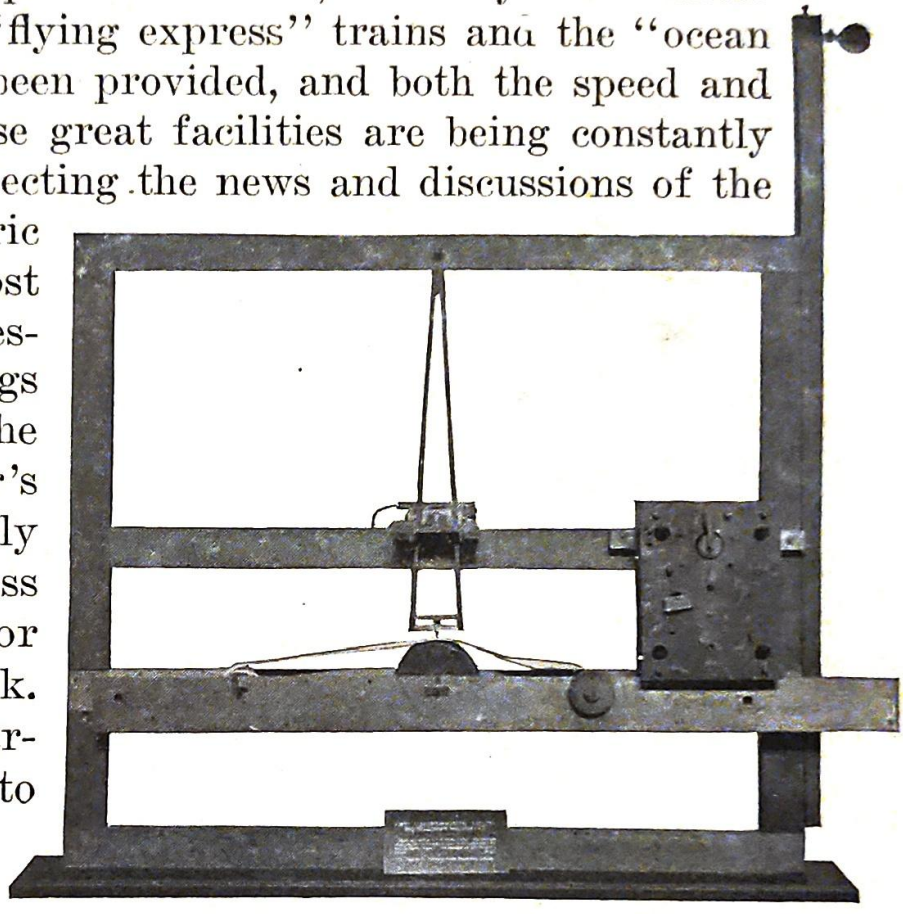
In this connection we should observe that *the most notable, the most useful, and the most highly perfected of the inventions of this time are particularly and peculiarly adapted to*



THE LATEST "MOST POWERFUL LOCOMOTIVE IN THE WORLD."

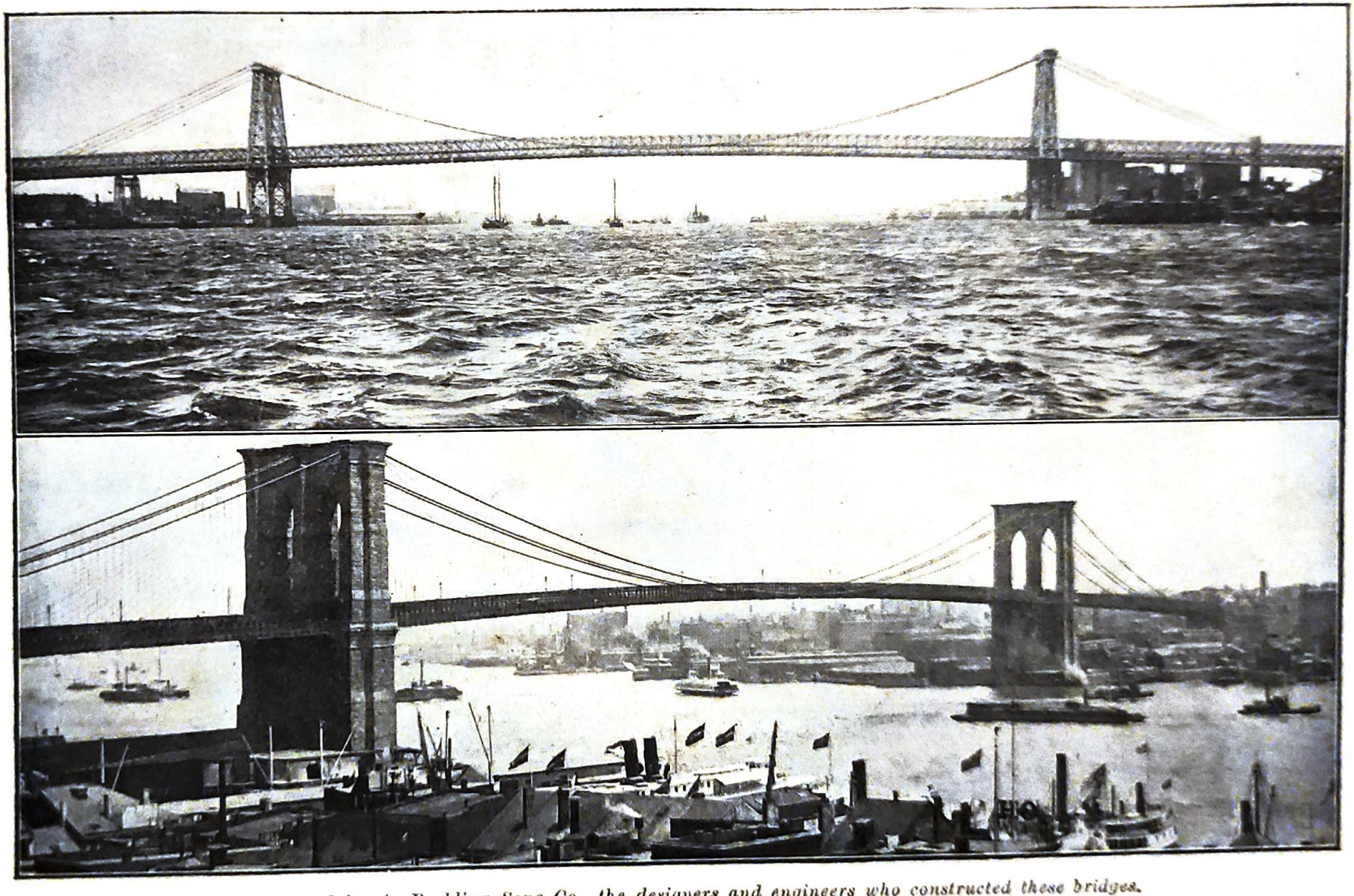
Built by the American Locomotive Company, at Schenectady, N. Y. Length, 80 feet. Weight of engine, 205 tons. Weight of tender, 81½ tons. Boiler, diameter 8 feet; length 35½ feet. Weight of boiler, 50 tons. Heating surface, 5,314 square feet. Steam pressure, 215 pounds. This engine can haul, at eight miles an hour, a train two miles long, carrying 10,000 tons of freight, or an amount of wheat representing the harvest from 26 miles of wheat farms.

assist in giving the gospel message in all the earth. The printing-press is a marvel of ingenuity and perfection. It has been developed until there is no limit to the printed pages that it may produce. Then, to carry this matter when printed, the "flying express" trains and the "ocean greyhounds" have been provided, and both the speed and the capacity of these great facilities are being constantly augmented. In collecting the news and discussions of the world, the electric telegraph is a most potent factor, despatching the doings and sayings of all the world to the editor's desk in an incredibly short time. The press —the mighty educator —is doing its work. The fast mails are carrying its products to all the world. No one thing absorbs the efforts of the press more than the promulgation of the gospel of the kingdom. Do you not see what it signifies?



The first "working" telegraph instrument.

There can be no ground for doubt in regard to the meaning and purpose of the inventions and discoveries that have marked this generation as the wonder of all ages. But read another direct prophecy upon this point: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.



Courtesy John A. Roebling Sons Co., the designers and engineers who constructed these bridges.

For descriptive matter see opposite page.

The command is given to "shut up the words, and seal the book." But till what time are they thus "shut up" and "sealed"?—"Even to the time of the end." It will be noticed that the scripture does not say "the end," nor "the end of time," but "the time of the end;" that is, a brief period before "the *end,*" in which great and striking changes are to take place, by which we are to know that "the end" is fast approaching. That time is to be particularly marked by the "many" who "*shall run to and fro,*" and, further, by the fact that "knowledge shall be increased."

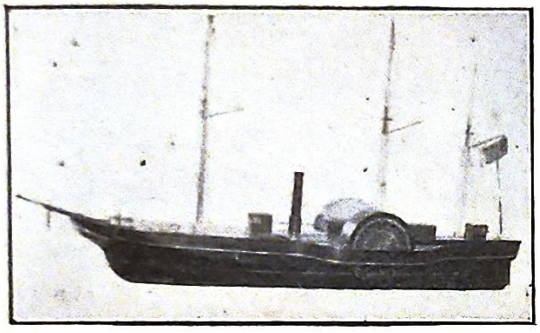
On the opposite page the lower picture is of the great Brooklyn Bridge, commenced in 1872 and completed in 1883, at a cost of $9,000,000, exclusive of land. The length of the span across the river is 1,595½ feet, and the approaches on each end of the bridge bring the total length up to 5,989; width 85 feet. At the time it was completed it was the longest suspension bridge in the world.

The new East River bridge, at Williamsburg, shown in the upper picture, has left the Brooklyn Bridge far behind, and is about two miles up the stream from it. Its clear center span is 1,600 feet and the total length between terminals is 7,200 feet; the width is 118 feet: two hundred feet of the center of the bridge is 135 feet above the water. It has four trolley-car tracks, two elevated railway tracks, one drive, and two walks for foot passengers. Note that the Williamsburg Bridge has steel towers instead of the masonry towers of the Brooklyn Bridge.

Still another bridge is projected that is to further add to these marvelous achievements for New York City. When the first of these great bridges was built it attracted wide-spread attention. Now the greater ones are constructed one after another, and no particular note is made of them.

The book of Daniel, from which the foregoing text is quoted, gives the prophetic outline of the history of the world from the days of the old Babylonian Empire down to the end of time. In the very nature of things the prophecy could not be understood until the events predicted should be sufficiently fulfilled to enable the individual to take up the thread of the prophetic narrative. Hence God's command to the prophet to seal the book till "the time of the end"—till the time when the prophecy should be sufficiently a matter of history that the meaning of it could be grasped. In other words, Jehovah gave the prophet a view of the history of the world, when that history was yet future, and told him to place the divine seal upon it, closing it until the time when it would be needed—"the time of the end."

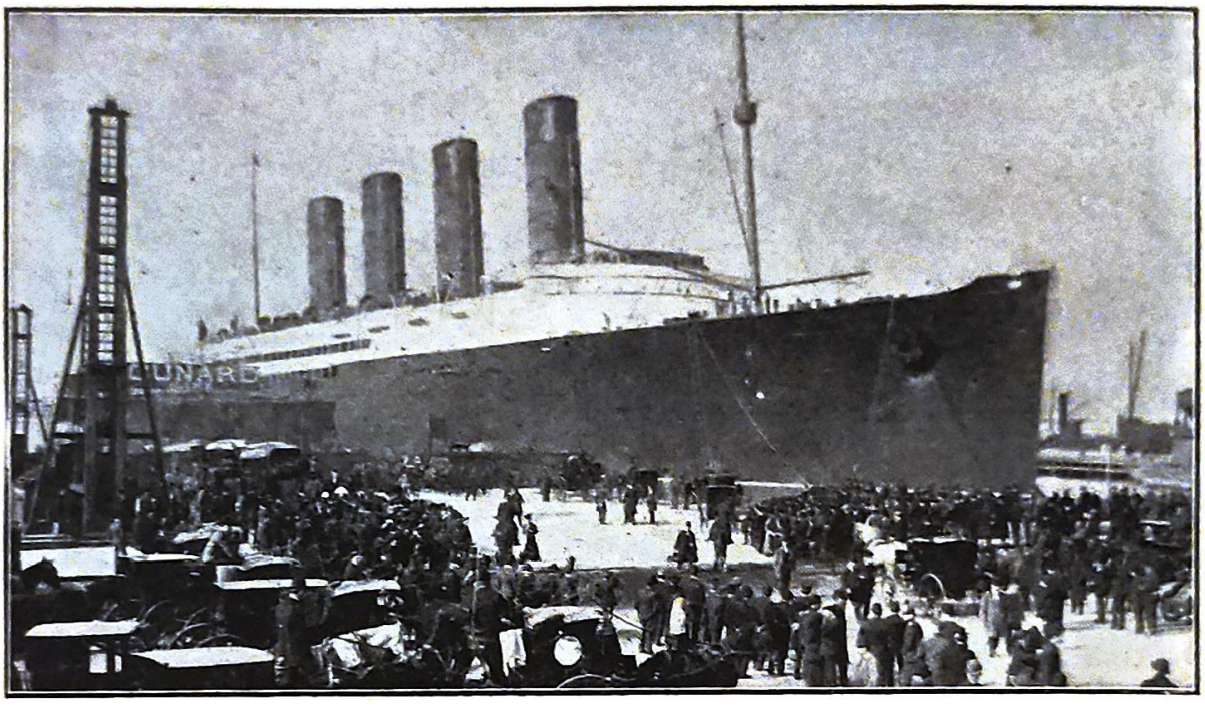
Bible students are quite generally agreed that the running to and fro spoken of in this text refers to a great awakening in the study of the Bible, particularly its prophetic portions, when the time of the end is reached. Dr. Adam Clarke, in commenting on the text, says, "Many shall endeavor to search out the sense; and knowledge shall be increased—by this means. Though the meaning shall not be *fully* known till the events take place, THEN the seal shall be broken; and the sense becomes plain." "Many shall give their sedulous attention to these things," is the manner in which another student expresses it. When the unfolding of events in the things of this world has broken the seal from the prophecy so that men may readily understand it, still it will be necessary for them to give their "sedulous attention" to the words of the prophet in order to see what God has so plainly revealed. It will be necessary to "search out the sense," if we would grasp the majestic sweep of the prophecy.



First steamer carrying mail across the Atlantic Ocean.

"This gospel of the kingdom" that the Master tells us shall be "preached in all the world for a witness," in the very nature of things must include a definite and clear presentation of what the kingdom of the Lord is. It must herald to the world the Lord's express revelation concerning the kingdom that He promises in this world-wide gospel message. "Many shall endeavor to search out the sense," and fully to understand the prophecies that tell us that the kingdom of the King of eternity is at hand. As the prophe-

cies in all their fulness are seen; as a realizing sense of the perfect fitting together of prophecy and history comes into the mind; and, especially, as it is seen that every striking feature that marks the world of to-day has been completely photographed by the prophets hundreds of years



STEAMER "LUSITANIA" DOCKING AT NEW YORK.
Courtesy Cunard Steamship Co.

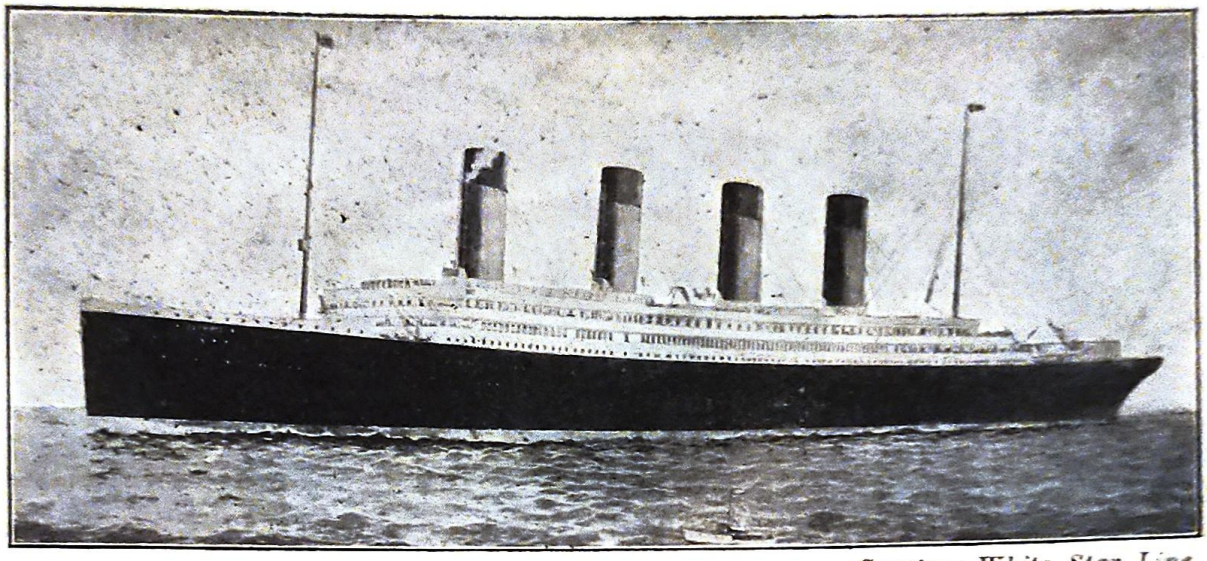
She is 760 feet between perpendiculars, 785 feet on deck, 88 feet broad, and of 32,500 tons displacement. At her maximum draft of 37 feet 6 inches she displaces 45,000 tons. She is the first of the big liners to use the turbine engines, and with her 70,000 horse-power, her speed is 25½ knots an hour.

The "Great Eastern" was built in 1858, was 680 feet long, 83 feet broad, displacement 27,000 tons, 7,650 horse-power and a speed of 14.5 knots. After a thorough trial of the "Great Eastern" it was considered demonstrated that such large vessels were not practical. But human ingenuity has advanced step by step until we have all the marvels represented in the "Lusitania" and her sister, the "Mauritania." These ships have their palatial dining-rooms and parlors, their fine baths, and bedrooms, their passenger elevators, and by the wireless telegraphy they have the news of the world given to their passengers day by day as they make their speedy cruise across the expansive Atlantic. What amazing progress is made in the half century that intervenes between the building of the "Great Eastern" and the "Lusitania."

ago, the hearts of men will be stirred by a superhuman power to lift their voices like trumpets as they tell to every creature in all the world that the glorious joys of eternity are here. "Sedulous attention" is given, the book is searched, and the message is proclaimed. Such is

the program that the Book of books outlines, and such are the thrilling events and issues that are even now right before the men and women who are upon the stage of action.

How perfectly does this prophecy coincide and combine with the promise that the gospel of the kingdom shall be preached in all the world. The one is a promise of what shall be done, and the other tells us how men will get their inspiration for such a vast work. By giving their sedulous attention to searching out the sense of the



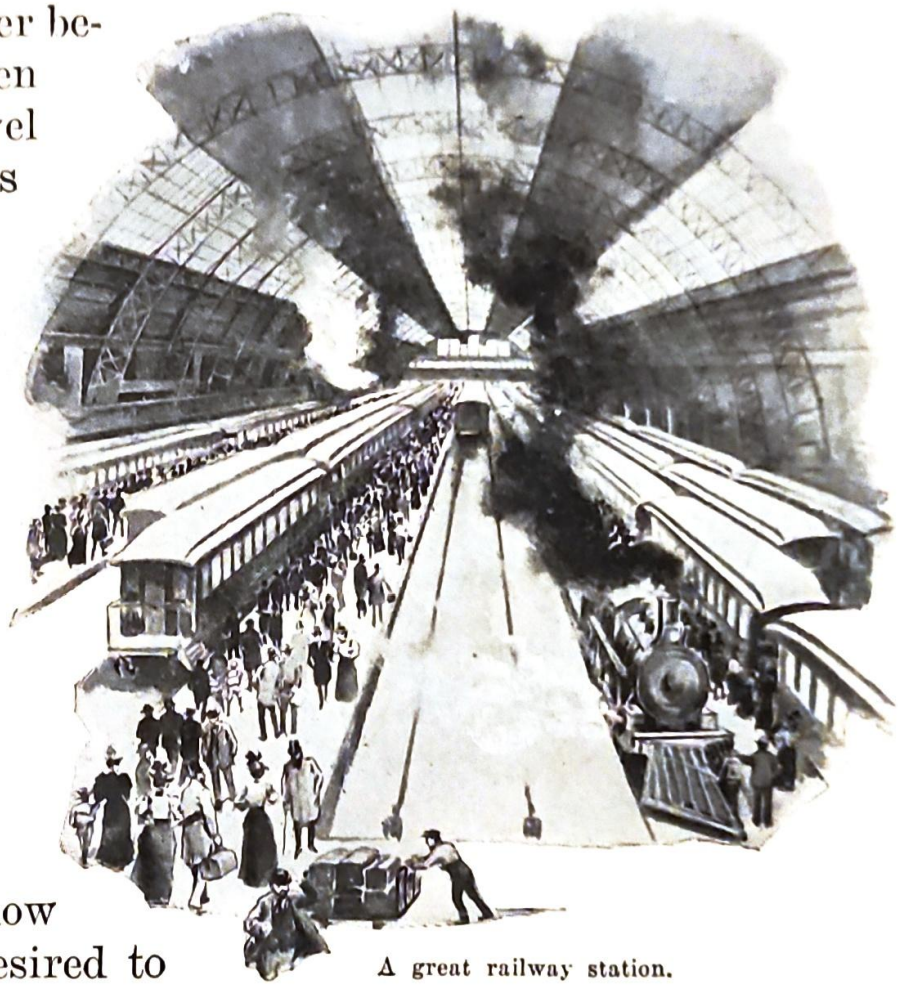
Courtesy White Star Line.

Transatlantic steamship "Olympic," sister ship of the "Titanic."

prophecies they will see that the time has come for the end of all things, and the gospel will be proclaimed to all with the great power that attends the definite knowledge that is based on the sure word of prophecy.

There are some, however, who have thought that this running "to and fro" spoken of by the prophet has an application and a more literal fulfilment in the great facilities for travel and communication that have been developed within the last half century. But while it would seem perfectly clear from a careful study of the text that it has

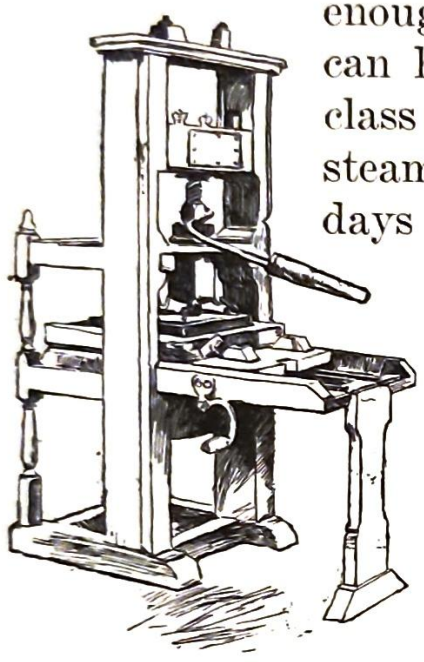
reference to an unusual awakening in the study of the prophecy that was sealed till the "time of the end," yet we have only to look out upon the world to-day to see the literal running to and fro upon the earth. Mankind has ever been inclined to move from place to place, but never before have there been such facilities for travel and communication as have been provided in this generation. The persons are still living who tell us that they well remember when their journeying had to be done on foot, or on horseback, or by the stage-coach. Hence, of necessity, men were quite closely confined to one locality. But how is it now? If it is desired to cross the continent, instead of the journey requiring six months or more, as in the time of our fathers, we step on the "lightning express," and in four or five days are whirled from ocean to ocean. By the steel rail, traversed by the "flying" railway palace, every city, village, and hamlet is brought into speedy communication each with the other. To-day the dweller in New York or Boston speaks of a trip to Chicago or San Francisco about as our



A great railway station.

fathers talked of a journey to a neighboring village or an adjoining county.

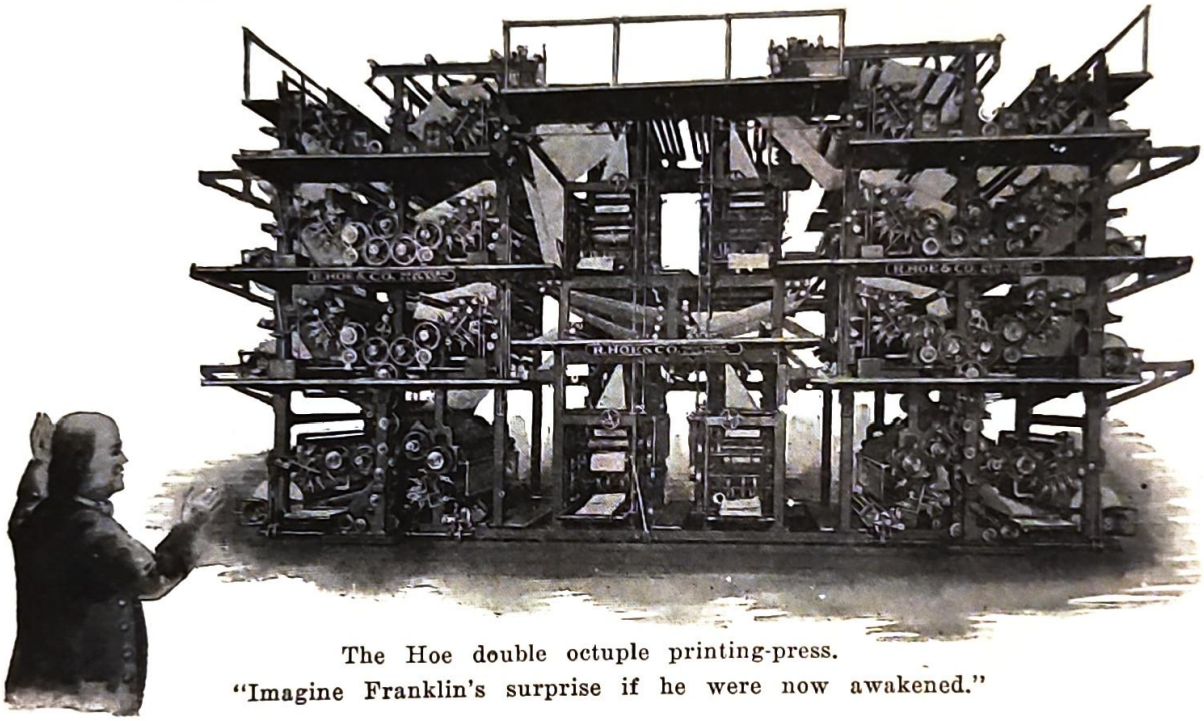
The improvement in travel by sea has been equally great. Fifty years ago a ship could accommodate only a few score passengers. These were slowly conveyed across the ocean in "cramped, ill-lighted, and stuffy cabins" upon the old-fashioned sailboats or the primitive paddle-wheel steamers that were then just coming into use. But to-day enough people to make a good sized village can have all the accommodations of a first-class modern hotel in one of our large ocean steamships, and they are carried in a few days from shore to shore across the expansive ocean. Wireless telegraphy has but recently been invented, and the monotonous isolation of travel by sea has been broken by the appearance of the daily paper, published on shipboard in mid-ocean. Thus do all these things unite the nations of the world so that they are brought together as next-door neighbors.



The old "Franklin hand-press."

With all this provision for travel by both land and sea, and with the great mass of our fellow men who are continually going from place to place in pursuit of business or pleasure, how complete are the facilities for giving this gospel of the kingdom to all the world! Who can estimate the millions of people that are at this moment in motion on railway and steamship? The *Railway Age* informs us that the railroad travel in the United States alone for the year 1897 was equivalent to thirteen billion persons traveling by rail one mile each. And it is readily seen from these enormous figures that

enough traveling was done in the country during that one year to have given each of the seventy million men, women, and children residing here, at that time, a ride of one hundred and eighty-five miles. But ten years later the figures show that the number of miles traveled by all the people of the United States were 25,842,462,029, or an average of 287 miles each for the 90,000,000 persons that, according to the latest estimates, are now in this country.



The Hoe double octuple printing-press.
"Imagine Franklin's surprise if he were now awakened."

The amount of traveling that is done is not only enormous, but it is marvelously on the increase.

Further mention, however, should be made of the high state of perfection to which the printing-press has attained. For, as already intimated, it has been, and ever will be, a most potent factor in spreading "this gospel of the kingdom." Although printing has been done for several hundred years, it remained for the last half of the nineteenth century to reduce it to one of the fine arts, and at the same time provide ingenious and rapid presses that



ROBERT FULTON.
The achievement by which he is best known is his successful design of a practical steamboat.

are capable of printing several million pages of matter in a single day. The old "Franklin hand-press," with but few improvements and modifications, was the best that had been produced at the beginning of the nineteenth century. But the first half of that century witnessed some very decided advancements in the printing-press. These improvements, however, were only prophetic indications of what was to be accomplished during the last forty or fifty years.

Franklin's press, which was decidedly useful and a great wonder in his day, stands now in the National Museum simply as a curiosity. Passing down the long list of improvements that have been made in the printing-press since Franklin's time, we are brought to something more marvelous by far than any of the famous "seven wonders" of the ancient world. We refer to the double octuple press, invented by Richard M. Hoe. This most ingenious machine has a capacity for printing two hundred thousand copies per hour, or 3,300 per minute, of any of the great eight-page daily newspapers. The paper is reeled off eight rolls and travels through the press at the amazing speed of thirty-two and one-half miles an hour. This is a fair speed for a passenger train. This press being double octuple, it is



SAMUEL F. B. MORSE.
He maintained himself in early life as a portrait artist, but made himself world-famous by inventing and successfully operating the electric telegraph. Numerous other telegraph instruments have been devised, but none of them have yet been found to equal the Morse.

really eight presses working together in one, and when the whole machine is going, there are eight rolls of paper rushing through it at this passenger-train speed.

The press is constructed so that it prints both sides of the paper as it glides through, and an ingenious attachment automatically cuts apart, pastes, folds, and counts the papers. Several men have to work quite briskly in taking the papers away from the press as they are printed.

Imagine Franklin's surprise if he were now awakened from his short sleep of a hundred years, and brought at once into the presence of this most wonderful perfecting press. What would be his amazement to watch it, acting with all the precision and seeming intelligence of a human being, as it printed, cut, folded, and counted more papers per minute than the historic press he produced could deliver in a whole day.

Without these modern perfecting "presses" the "great dailies," some of them with a circulation of nearly a million every twenty-four hours and being frequently required to print over a million a day on special occasions, could not, at a merely nominal price, emanate



PETER COOPER.

A pioneer in iron work, he built the first locomotive in America, made the first wrought-iron beams for fire-proof buildings, and was the untiring supporter and financial backer of the first Atlantic cable. Was a great philanthropist, and a strong promoter of industrial education. He thought it essential to give "instruction in branches of knowledge by which men and women earn their daily bread."



CHARLES GOODYEAR.

Was the pioneer in the manufacture of india-rubber goods. He struggled amid the most overwhelming discouragements, and was a popular subject of ridicule while seeking to perfect his processes, but his hard work and persistency were successful in transforming this ridicule into well-merited praise.



SIR HENRY BESSEMER.

Noted for many useful inventions and discoveries, the most widely known and valuable of which was his process for the production of steel which, with but very few improvements, has been in use for nearly fifty years.

from our large cities to greet the intelligent reading public of our time. And while speaking of the daily newspaper, we should also take into account the modern facilities for printing and circulating magazines, books, pamphlets, and tracts. With all these things before us, is it not forcibly impressed upon the mind that the preparation for placing a knowledge of "this gospel of the kingdom" before all the world in a very short time is most ample and complete?

But, notwithstanding the far-reaching possibilities of the printing-press, what could it accomplish if the great mass of the people were unable to read, as was the case a century or so ago? And here, again, we may note, as one of the wonders of our time, the world-wide enthusiasm that is thrown into the work of educating all the people, at least so far as to enable them readily to read and write. The *nation* that does not provide a good common-school education for all its common people is already marked to withdraw in disgrace from the marching columns of progress, while the *person* who is not able to read at least in his native tongue, is looked upon with pity, and often with disgust and reproach.



C. H. M'CORMICK.

Made world-famous by his inventions of harvesting machinery. In 1831 he built with his own hands the first practical reaping machine that was ever made.

Here, again, our minds are forcibly drawn back to the prophecy that at

"the time of the end, many shall run to and fro, and knowledge shall be increased." A knowledge of the great prophecy that is for this "time of the end" could be possible only in a time when there was a general diffusion of education, so that men might read and understand. How perfectly do the parts of this great prophetic structure come together! The press prints the books, the magazines, the papers, in such abundance that all can have access to them, and then a mighty wave of education places within the reach of all the people the ability and opportunity of reading them.

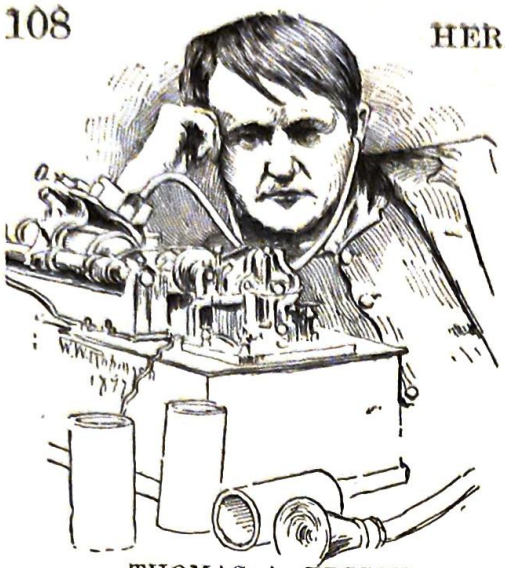


GUGLIELMO MARCONI.
The inventor of wireless telegraphy.

While considering the marvelous capacity of the printing-press, we should not lose sight of the most ample provision that has been made for gathering intelligence from every nook and corner of the whole earth. It was on May 24, 1844, that the famous message, "What hath God wrought!" was suggested by Miss Ellsworth, and flashed by the electric current from Washington to Baltimore; and since that date the applied genius and business activity of such men as Morse, Edison, Delaney, Stearns, Field, Cooper, Mackay, Marconi, and others, have not only threaded the several continents of our world with the electric telegraph, but have connected these continents by the ocean cable,



JAMES WATT.
A civil and mechanical engineer. His improvements on the steam-engine embodied in principle the essential features of the engine of to-day, and were so important and fundamental that he has often been styled its inventor.



THOMAS A. EDISON.
("The Wizard of Electricity.")

Among his most important inventions are his system of sending as high as six telegraph messages over the same wire at the same time; the phonograph; the incandescent electric lamp, and his system of the commercial subdivision of the electric light so that it can be generally distributed the same as gas. It is interesting to note that on the year previous to Edison's achievement, a committee of the English House of Commons had decided that such a subdivision of electricity was impossible.



CYRUS W. FIELD.

He conceived the idea of an Atlantic cable, laid the matter before Peter Cooper, Moses Taylor, Marshall O. Roberts, and Chandler White, who, with himself, agreed to give large sums of money for its accomplishment. He spent thirteen years of hard work on the problem, made several unsuccessful attempts to span the ocean with a cable, and finally on July 27, 1866, he established telegraphic communication between this country and the Old World, and it has been kept up without interruption until the present.

John Bright styled him "the Columbus of modern times, who, by his cable, had moved the New World alongside of the Old."

and still later by the wireless electric stations, so that the inhabitants of the entire globe are made to seem to each other as dwellers of the same village; for the doings to-day of those living in the United States are cabled to the Old World at once, and may be read immediately in the columns of their daily papers; while an account of what is occurring in Europe, Asia, Africa, South America, and even far-off Australia and the isles of the sea, comes gliding over the wires to us, and we are reading all the doings of those distant lands in just a few moments after the deeds are done.

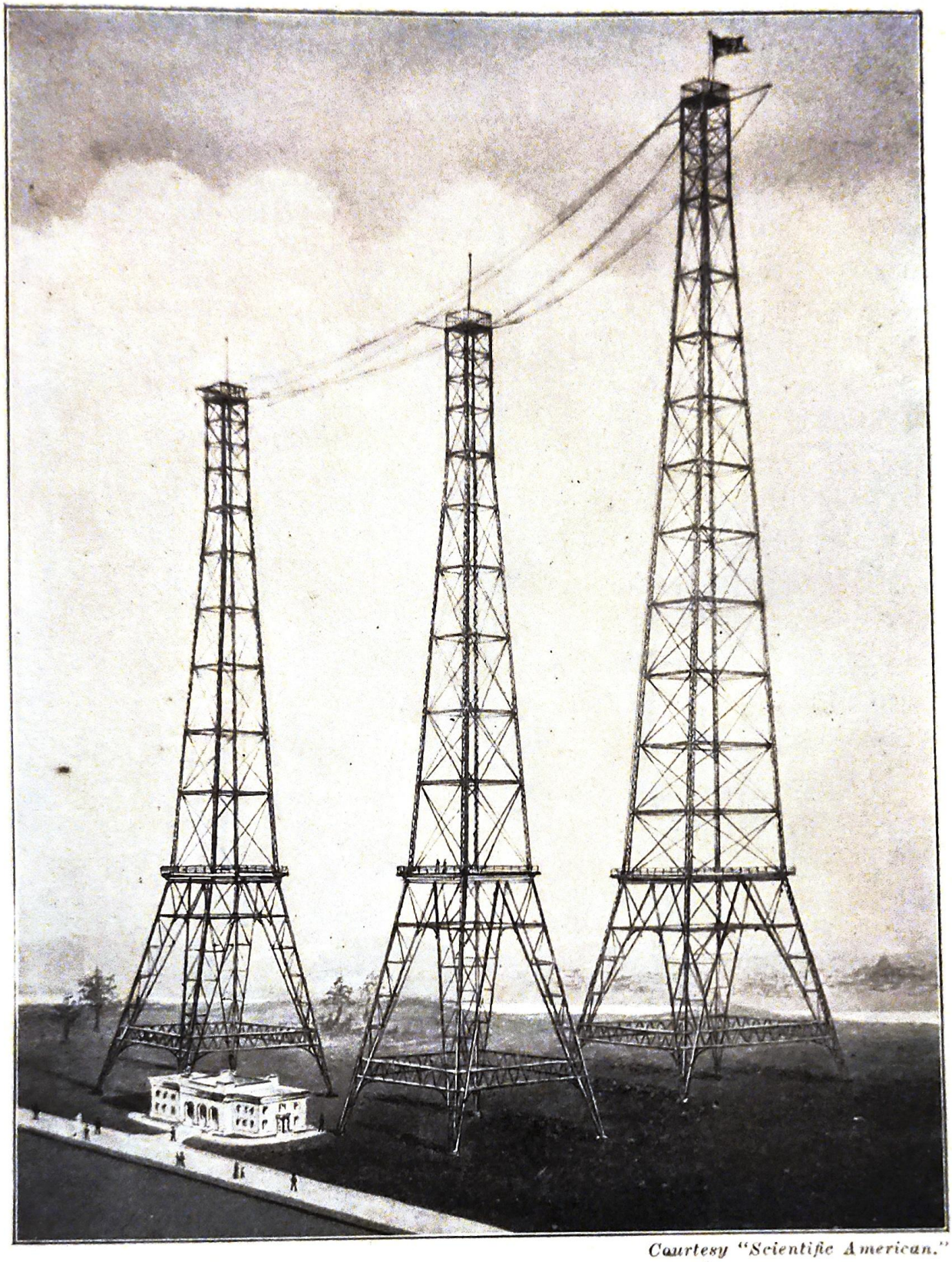
The inspired words that were chosen as the first telegraphic message come vividly to mind again; for we may well say, "What hath God wrought!" How marvelous indeed are the preparations that the Lord has made to proclaim to all the world that most precious promise, "I will come again." And with all these modern facilities for communicating knowledge, how literally

will God fulfil His word, "This gospel of the kingdom shall be preached in *all the world* for a witness unto *all nations*." God has a precious message for "*all the world*." It is not a part merely that is to be reached; but *all* are to hear the welcome tidings that Jesus is coming again. How impressive, how abundant, how perfect, are the preparations to give to all the good news of our Master's return! All the nations, by means of the railway, the steamship, the printing-press, and telegraph, are brought into communication *as one* great assembly, and are now hearing the message from God's own word that the Saviour is about to come.



The "Great Eastern" laying the Atlantic cable scarcely half a century ago. To-day the wireless telegraphy seems destined to make the cable unnecessary.

The facilities for carrying God's message being so abundantly prepared, we should begin to watch for the next step in the divinely complete plan. This gospel of the kingdom will inevitably "come to the front, and become the theme of world-wide discussion, if necessary even through the contempt that is placed upon it." Every phase of God's great truth for these last days will be considered and reconsidered, and men will rapidly range themselves on one side or the other of the great question involved; and when this intense discussion



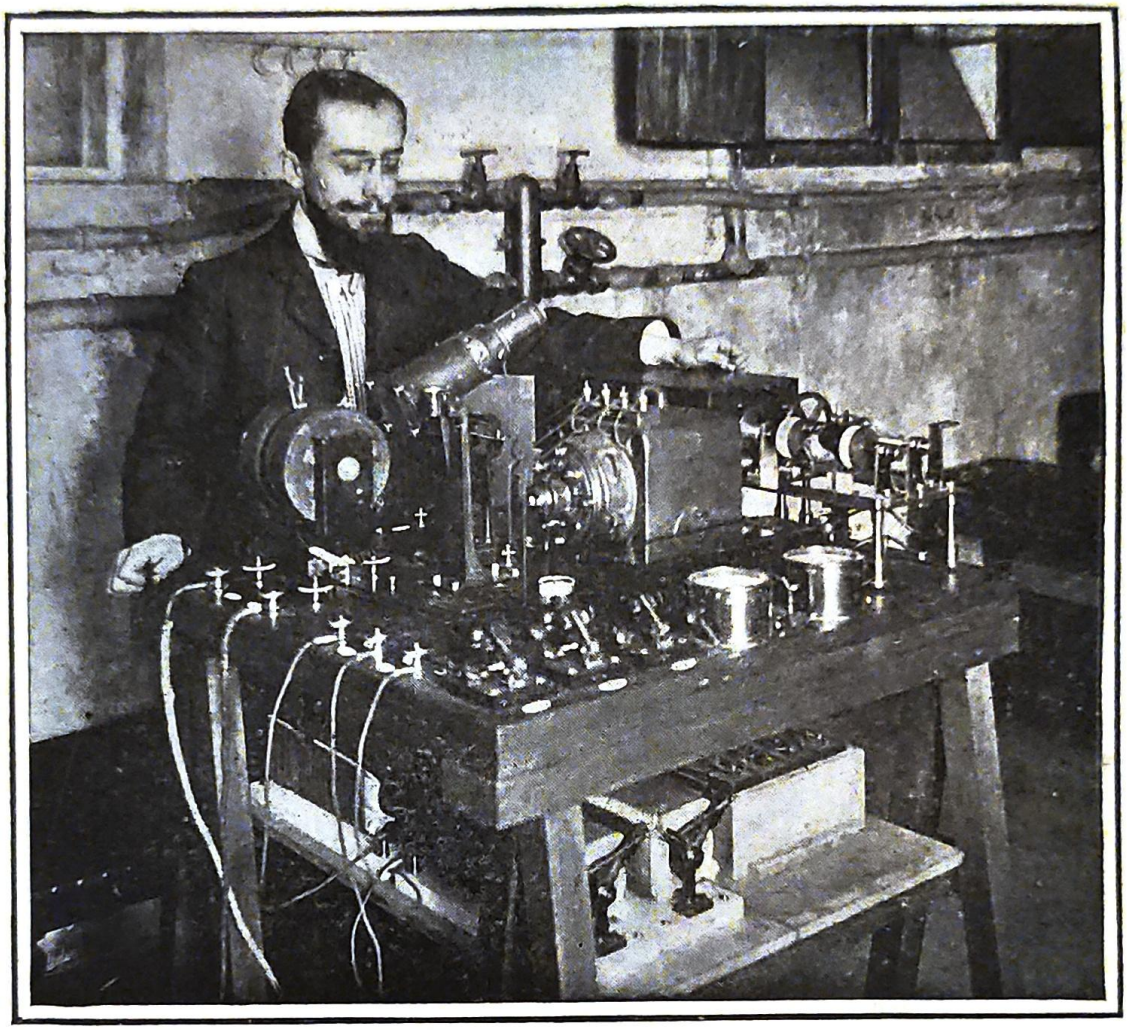
Courtesy "Scientific American."

GIRDLING THE GLOBE BY WIRELESS.

One of a series of wireless telegraph stations being installed by the United States government with a view to securing instant communication between naval headquarters at Washington and any United States war-ship in any part of the world.

reaches the point where it is an issue in every part of the globe, how swiftly will the gospel do its work!

The reader will call to mind numerous instances where



Courtesy the "Scientific American."

M. Edouard Belin and his apparatus for telephotography, by means of which pictures may be sent by telegraph from one place to another. His apparatus is wholly mechanical. A carbon print of the photograph to be sent is placed on a revolving cylinder and a stylus traveling over this print imparts the picture through being sufficiently sensitive to note the differences of relief in the original.

some overtowering event has stirred the whole world so that every person was keenly awakened to discuss it. The daily papers are impatiently awaited and eagerly scanned for the latest news by cable or "wireless." Every agency is placed at the command of the news gatherer, while

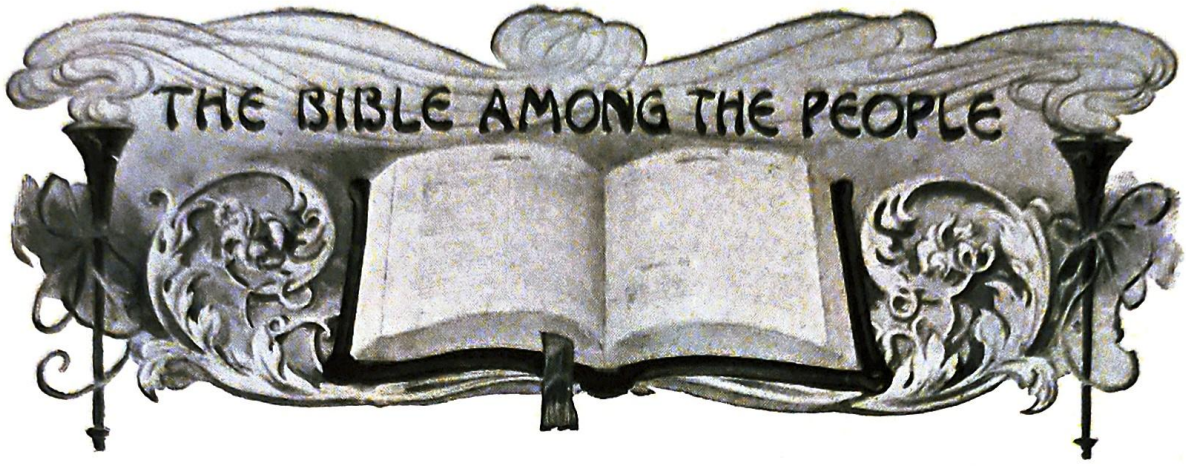
surging crowds seethe about the offices of publication to catch from the bulletin boards the most recent scraps of information that can be gleaned from the wires. And even in the brief space between the time when the pen is tracing these paragraphs and the few weeks later when the reader may have them in type, something is liable to occur that will agitate the world, greater than any of the things of the past. And so we see how issues now may suddenly become world-wide, and all the people everywhere engage in their discussion and soon become intelligent concerning them.



Courtesy the "Scientific American."

An outdoor picture transmitted by telephotography showing a sample of the work done by Belin's apparatus.

Now, when the spark of divine power shall set all the modern agencies in motion, how swiftly must the Master's last great work be done! Those who have been unfamiliar with the Bible will learn of its contents; they will see the clear evidence that surrounds us showing that the Saviour is about to return; and only a very short time will be required for each individual to come to the place where he will make his final stand for or against the Lord's Christ.



CHAPTER TWELVE

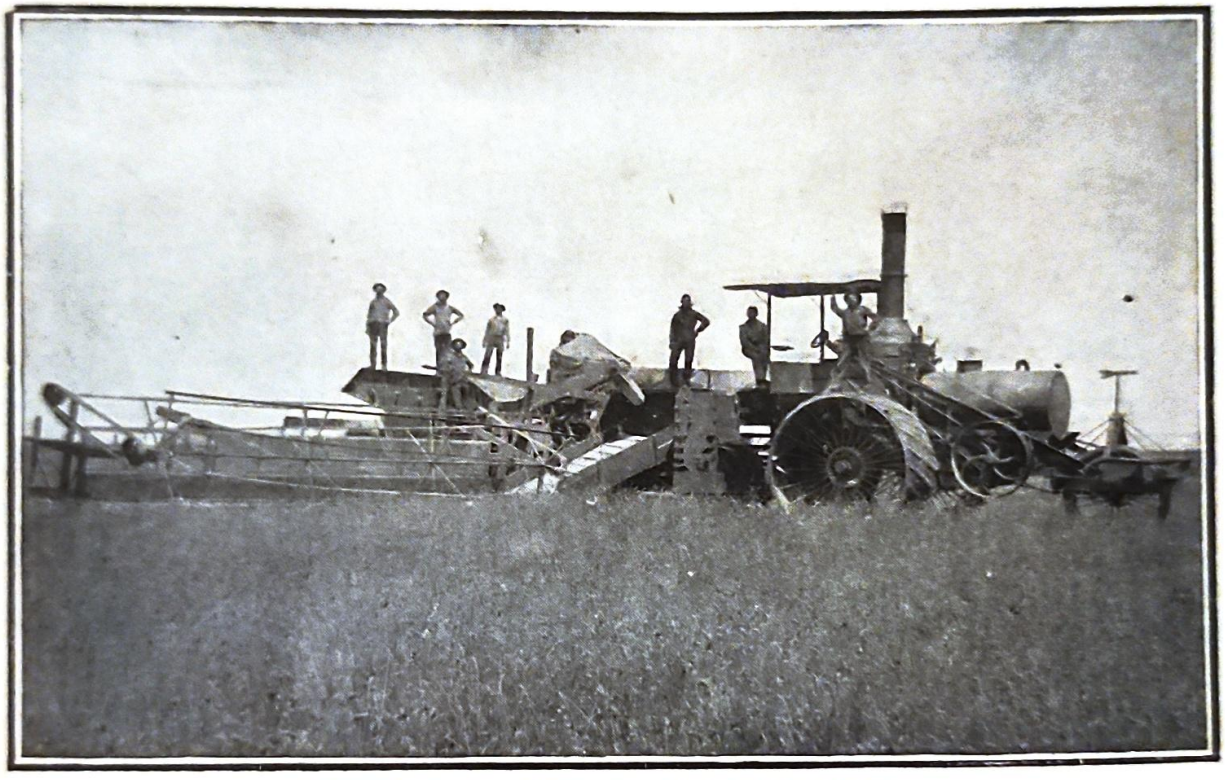
RECALLING again the prophecy of Dan. 12:4, let us study it anew. The prophet states that "knowledge shall be increased," and it should not be overlooked that this is to be in "the time of the end."

As has already been suggested, this scripture foreshadows a general intelligence among the people at the time when the prophecy applies; but for its direct and literal fulfilment we must look for a movement that brings the Bible itself within the reach of every one. For it is the Bible that contains the message and promises of "this gospel of the kingdom." As we look for this thing in particular we find that among all the great marvels of this marvelous age of material development, progress, and invention, nothing stands out more clearly or more strongly than the facts concerning the vast number of copies of the word of God that have been printed and circulated during the past century.

Notwithstanding the interest that had been awakened in the Scriptures by the Reformation, the beginning of the nineteenth century found Bibles still so scarce, and the

price so high, that but few persons could afford a copy of the sacred Book; and oftentimes they would walk miles to hear the Bible read.

But in March, 1804, the British and Foreign Bible Society was organized; the American Bible Society was founded in May, 1816; and in connection with these two



COMBINED HARVESTER AND THRASHER.

Courtesy The Best Manufacturing Co., San Leandro, Cal.

One of these machines harvests an average of 1,000 sacks of grain, or, in other words, from 65 to 100 acres, cut, thrashed, recleaned, and sacked in one day, doing the work of 100 men and 50 horses. To the same traction-engine may be attached a machine that plows, harrows, and seeds from 35 to 70 acres a day. The amount of work done depending on the lay of the land, etc. When harrowing only, a harrow 75 feet wide is used, and from 100 to 125 acres a day is worked.

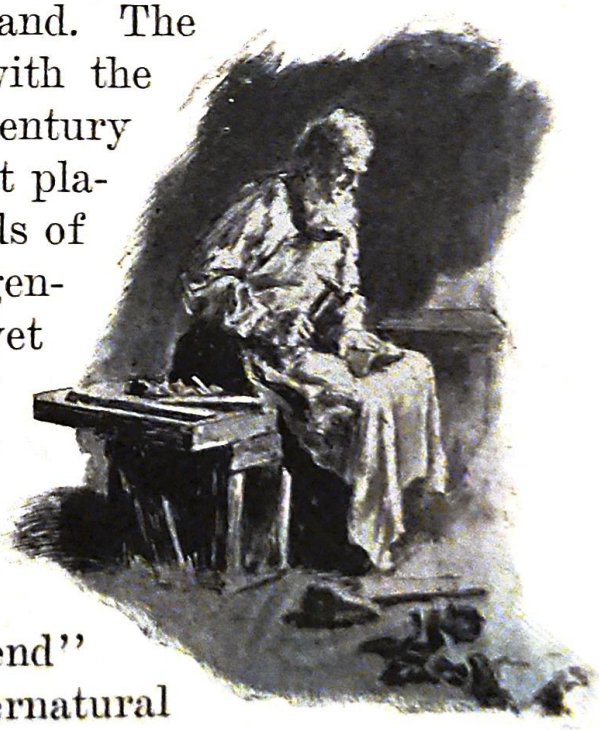
leading societies, hundreds of auxiliary societies have been formed, all with the one purpose in view of placing the Bible in the hands of all the people in both civilized and heathen lands. Through the combined efforts of all engaged in this work, the Bible, either entire or in parts, is now read in over five hundred and twenty-five languages



"The hammer, anvil, and forge."

and dialects. It is being printed at the rate of more than ten million two hundred fifty thousand copies a year; and over three hundred million copies have been circulated since the British and Foreign Bible Society was organized.

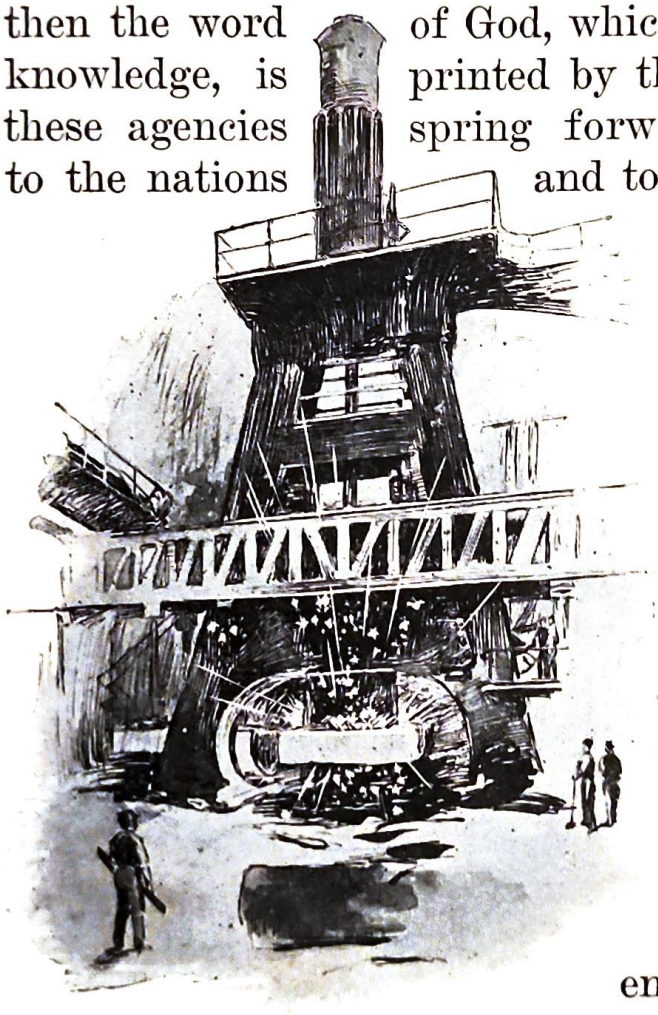
For the first fifteen hundred years of the Christian era only a very few persons could afford a complete copy of the Bible. The Reformation came, however, and awakened a deep interest in it; and while men were able, with the crude printing facilities of that time, to produce a limited number of copies entire, yet they could not nearly supply the demand. The cost of printing and binding with the means at hand previous to this century was ever a strong barrier against placing the sacred Book in the hands of all the people. Then, too, the generous-hearted men had not yet arisen who would devote their lives and their fortunes to the work of giving the Bible to all, and in the familiar language of their native land.



"Boots and shoes were slowly made by hand."

But, lo! "the time of the end" arrives; and by a touch of supernatural

power the sleepy world that has been dreamily moving along, with but very few improvements in its material life to break the tedious monotony, suddenly becomes intensely agitated. Within the short span of a single lifetime the printing-press is brought to a marvelous perfection; the railway and the steamship within the same time are developed to the point where they seem to carry us from place to place as on the wings of the wind; electricity conveys our thoughts from city to city and from continent to continent with the speed of lightning; and then the word of God, which is the great fountain of knowledge, is printed by the million copies, and all these agencies spring forward to carry it swiftly to the nations and tongues of the earth.



The steam-hammer at work. By its use forgings can be made too colossal for even the imaginings of our grandfathers.

How literal, how complete, how marvelous, is the fulfilment of that divine prediction that in "the time of the end" "knowledge shall be increased"! That word which makes it possible for us to know the promise of the coming One; that word which reveals to us the evidences by which we may know that we are in "the time of the end;" that word which gives "this gospel of the kingdom;" that word

which is indeed a veritable lamp unto our feet, and a light unto our path, disclosing to our otherwise benighted vision what the marvels of our day really mean—that word is now, by the multiplied millions of copies, scattered throughout the world. Those who have means may purchase it at the most reasonable prices, while the generosity of our great Bible societies has provided it "without money and without price" to those too poor or too indifferent to buy. God has surely done His part. He has fulfilled His prophetic promises so completely that we should be led in wonder and adoration to acknowledge their literal truth.

While mentioning particularly the wonderful inventions of our time which make it possible for "this gospel of the kingdom" speedily to reach the remotest boundaries of earth, it may not be out of place to note, in passing, what has been accomplished in general in the great field of learning, discovery, and invention. It would be a wearisome task, however, even if space permitted, to make the merest mention of all that has been done. Vast and varied, almost beyond description, are the achievements of this age. Yet the people are so intent on driving their business or reveling in their pleasures that they are scarcely conscious of the surpassing realities of to-day.

A few contrasts will perhaps serve best to bring the conditions and attainments of this time vividly before the mind:

Fifty years ago the simple needle and thimble were the implements with which the housewife did her sewing; to-day she has a machine to do this work for her.

Fifty years ago our stockings were knit by hand; to-day a girl with her knitting-machine can knit more stockings in a day than a whole neighborhood of women could have done in those times.

Fifty years ago all our grain was cut with sickle or cradle-scythe, and our hay mowed by hand; to-day the farmer has his mowing-machine, and that marvel of modern ingenuity, the combination reaper and twine binder, and also the combined harvester and thrasher.



"The simple needle and thimble were the implements."

Fifty years ago our mothers and sisters took the wool and flax, spun the thread, and wove the cloth that made our clothes; now the spinning-wheel and hand-loom are relegated to the curiosity-shop, and the steam-loom, with its associated machinery, is doing the work.

Fifty years ago the carpenter had to plane his boards, match his flooring, make his doors, sash, and, in fact, work out practically all his building material by hand; now a great variety of wood-working machinery does about all his work for him, with accuracy and workman-like beauty.

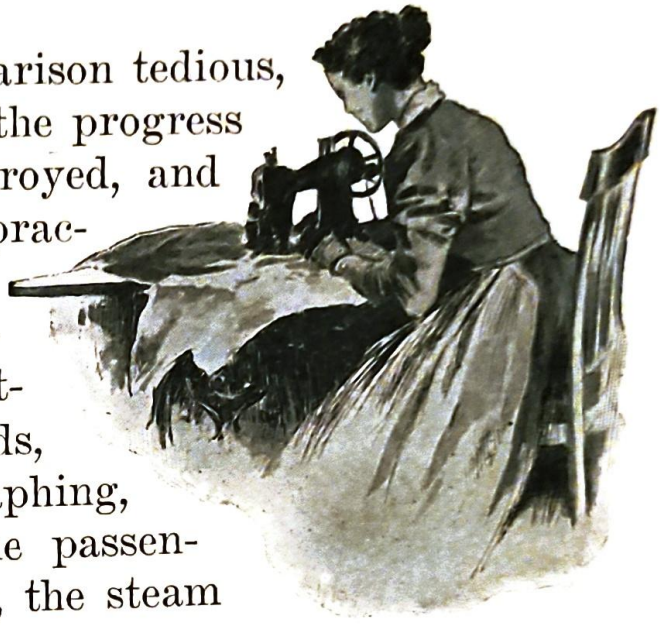
Fifty years ago the hammer, anvil, and forge were the principal instruments for making things from iron; but the forge and anvil have only a modest and obscure corner in the modern shop, while numerous kinds of iron-working machines are rolling out the work.

Fifty years ago, with hammer, awl, last, and pegs, our boots and shoes were slowly made by hand; to-day ma-

chinery makes our foot-wear with a speed and deftness that are truly amazing.

Fifty years ago all our writing was done with the pen; to-day the typewriter does it much more neatly and rapidly.

Then we spent our evenings in the dim light of the tallow candle; now the kerosene lamp, gas, acetylene, or electric light transforms darkness into almost the brilliant light of day.

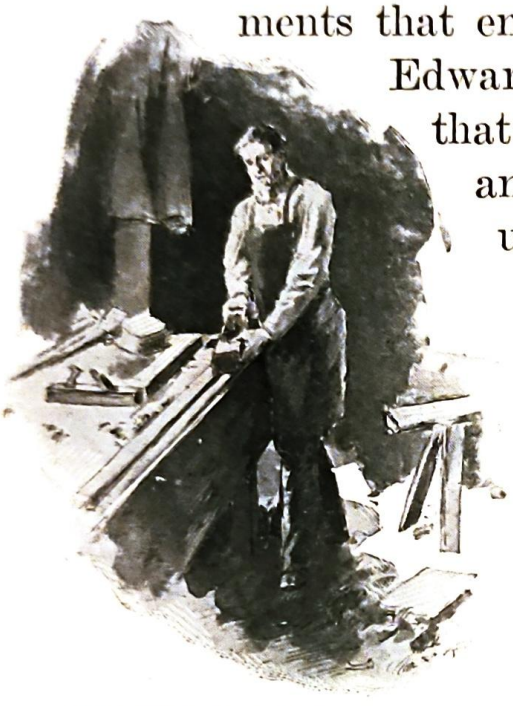


"To-day she has a machine."

But, not to make this comparison tedious, it may be said in a word, Let the progress of the last fifty years be destroyed, and we would have taken from us practically such other inventions and discoveries as the telephone, cable and electric street-cars, vulcanized rubber goods, photoengraving, photolithographing, the kodak, the gas engine, the passenger elevator, asphalt pavement, the steam fire-engine, the triple-expansion steam-engine, the turbine steam-engine, the Gifford injector, celluloid, time-locks for safes, machines for making ice, the phonograph, the graphophone, stem-winding watches, the great suspension-bridges, steel-frame buildings, iron-clad war-ships, revolvers, breech-loading guns, magazine guns, Gatling guns, torpedoes, typesetting machines, wireless telegraph and telephone, the knowledge of microbes and disease germs, together with a myriad of other things in the medical line, discoveries without number in the general field of science, air-brakes, nitro-glycerine, acetylene, dynamite and guncotton, Bessemer

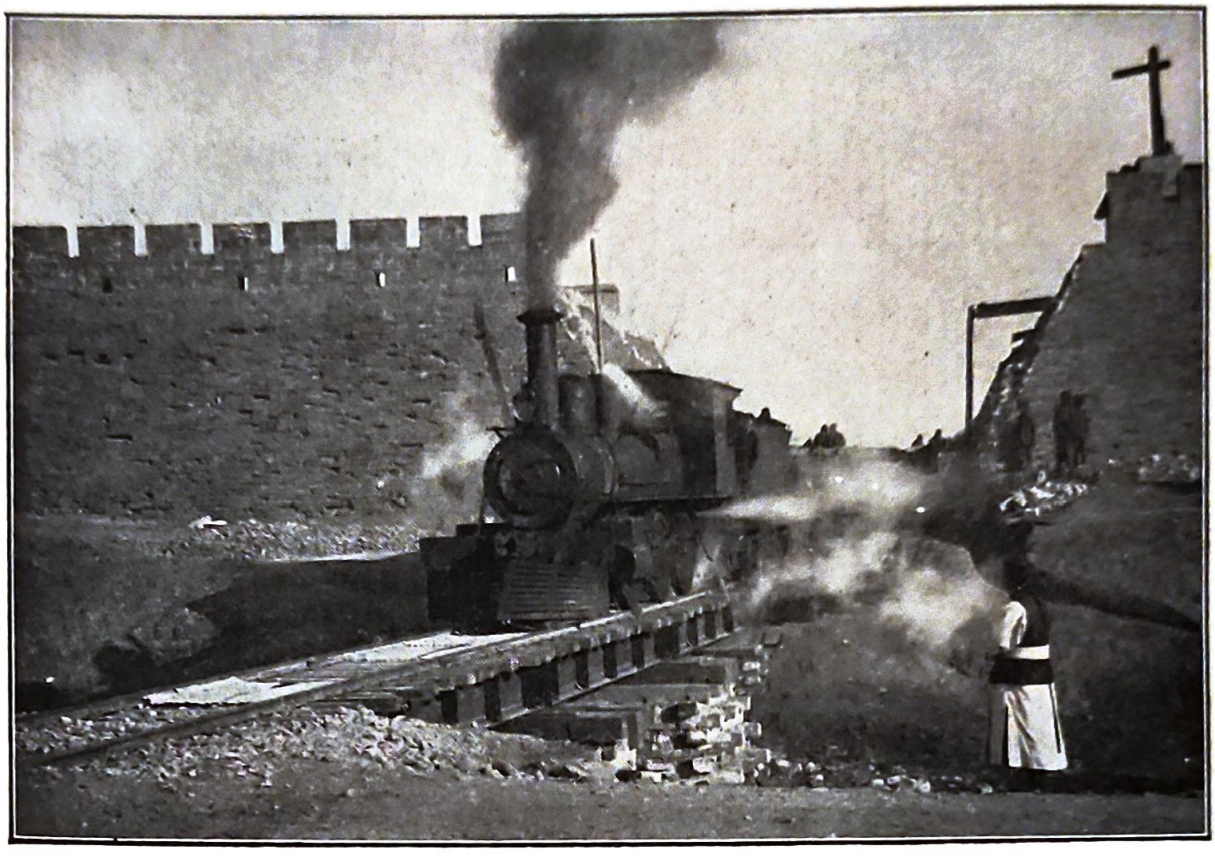
and Harveyized and Kruppized steel, the automobile, motorcycle, and airship, argon, polonium, radium, etc., etc., etc. It is useless to enumerate further. So great has been the activity in this field of invention and discovery, so vast have been the achievements, that the mind becomes weary in contemplating the endless array.

The remarkable part of it is that men still living can trace from memory all the great changes and developments that enter into this wonderful age. Mr. Edward W. Byrn, A. M., has well said that "the past fifty years represent an epoch of invention and progress unique in the history of the world. It is something more than merely a normal growth or natural development. It has been a gigantic wave of human ingenuity and resource, so stupendous in its magnitude, so complex in its diversity, so profound in its thought, so fruitful in its wealth, so beneficent in its results, that the mind is strained and embarrassed in its efforts to expand to a full appreciation of it. Indeed, the period seems a grand climax of discovery, rather than increment of growth. . . . The negative conditions of that period extend into such an appalling void that we stop short, shrinking from the thought of what it would mean to modern civilization to eliminate from its life those potent factors of its existence."



"The carpenter had to . . . get out practically everything by hand."

Standing in full view of all these things, can there be any doubt that we are in the "time of the end"? As we see how literally all the world has been brought together by these modern inventions, can there be any doubt that the Master has made ample provision to have "this gospel of the kingdom preached in all the world for a



An opening made in the old historic wall of China to admit a railroad into Peking.
From Stereograph, copyright by Underwood & Underwood, New York.

witness unto all nations"? And just as soon as the world hears the joyful message of "His glorious appearing," *"then shall the end come."*

The gladdest of all glad days is almost here. On every hand may be seen and heard the heralds of the morning. And by every one of these heralds we are invited to get ready to sit as joyful guests at the "marriage

supper of the Lamb." The invitation is now being proclaimed in all the world; and it reads, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

All are invited guests. Will not you allow the sinner's Friend, your Saviour, to robe you in the wedding garment for that feast? "In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore." Ps. 16:11.



THE GOSPEL'S PROGRESS

CHAPTER THIRTEEN

THE developments that mark this as the most wonderful age of all time are well known; but men are generally so intent on observing and enjoying the material advancement that has been made, that they do not realize that the past century has been as wondrously marked by its missionary operations as by its advancement in discovery and invention.



JOHN ELIOT. Born in Nasing, England, 1604. Early chose the ministry for a life-work. Well versed in Hebrew and Greek. Came to America in 1631. Pioneer missionary among the North American Indians. He translated the Ten Commandments, the Lord's Prayer, and later the Bible, into a native tongue. He died in 1690.

Notwithstanding the fact that the Reformation of the sixteenth century was one of the greatest periods of spiritual activity in the church since the days of the apostles, yet there was connected with it no suggestion or movement worthy of mention, in the direction of carrying the gospel to the outlying heathen lands. The burden of the Reformers seemed to be to urge the saving gospel upon the church itself; for the professed Christianity of that time was so formal and dead, so spiritually blind and ignorant, and so full of superstition, that it really stood on a level with,



A college class of young men and women who are taking training for the missionary field, so that they may assist in giving the gospel to the world in this generation. This is only one of numerous other such classes in various parts of the world. These all have a strong conviction that their lives should be earnestly devoted to this great work. One of the greatest miracles of the ages lies in the fact that so many persons during the past century, in so many widely separated places of the world, should have become so irresistibly imbued with the idea that they must give their entire lives to presenting the gospel to the people that were sitting in heathen darkness. And equally as marvelous is the strong army of earnest, intelligent, God-fearing young men and women who in this very time are falling into line to carry forward the work that has been so successfully begun by the resolute pioneers who are just passing off the stage of action.

if not below, the non-professing heathenism of India, China, and Japan.

The importance and necessity of sending missionaries to the countries where the gospel light had not gone, was suggested by individuals at different times, and urged upon the attention of the church; but the way was not yet opened for this work to begin in earnest. God did not have either agents or agencies prepared; for mankind had sunk so low that several centuries of the full blaze



Bible House, New York. Home of the American Bible Society.

of gospel truth were needed to fit them for the work of evangelizing the heathen world. Such missionary efforts as were put forth during the seventeenth and eighteenth centuries partook in too many instances of the forceful methods that were employed in the darker ages. Speaking of some of the missionaries of the seventeenth century, a historian tells us: "We know that unevangelical means were soon employed, as in Ceylon, where the Dutch governor made the tenure of even the lowest governmental position, and even the governmental protection, condi-

tional upon signing the Helvetic Confession. Thousands pressed to baptism, which was denied to no one who could repeat the Lord's Prayer and the Ten Commandments."



COUNT NICHOLAS LUDWIG ZINZENDORF. Born in Dresden, Saxony, May 26, 1700. He early came into connection with some of the scattered followers of John Huss, the Moravians, and became their leader. He formed bands among them for more effective missionary work. A decade before Carey preached his memorable sermon, they had 27 stations, and supported 165 missionaries. He died in 1760.

Thus the greater part of the missionary work that was attempted in those times partook more of the nature of politics than of the presentation of the pure, free, saving gospel of Jesus Christ.

But during the latter part of the eighteenth century the Wesleys, Whitefield, and others, were doing their mighty work. The voyages and discoveries of Captain Cook imparted a new interest to what seemed then to be the "far-away" portions of the world, and to the islands of the sea as well. When the nineteenth century entered upon its altogether unprecedented career, Andrew Fuller, William Carey, John Williams, Judson, and numerous other devoted missionaries, with earnestness and intelligent zeal, and the throbbings of Christian love, stood ready to plant the banner of the cross in every dark corner of the inhabited globe.



BARTHOLOMEW ZIEGENBALG. Born June 24, 1683, in Pullsnit, Saxony. Danish pioneer missionary to Tranquebar, 1706. Having neither grammar nor dictionary in native tongue, yet in less than a year he was preaching, and souls were converted. His New Testament in Tamil was the first in any language of India.

As those devoted men, with their no less devoted wives, entered upon their great work, observe how rapidly God moved upon other minds to prepare the needed facilities for carrying

"this gospel of the kingdom" with rapidity into "all the world," for a "witness unto all nations." While Carey, Judson, and Williams were planting the banner of the cross in the very strongholds of the barbarous and heathen lands, Charles, and Farn, and Hughes, and Steinkoph, and Owen, and Wilberforce, and Mills, and Boudinot, with many others, were laying the broad and deep foundations for the British and Foreign and the American Bible Societies.



CHRISTIAN FREDERICK SCHWARTZ. Born in Sonnenburg, Prussia, Oct. 28, 1726, and died Feb. 13, 1798, in India. Educated at Halle, as were Zinzendorf and Ziegenbalg. Began labors in India, 1750. In 12 years he had baptized 1,238. The last 20 years of his life in Tanjore. He died beloved and respected by all.

As late as 1777, while the Revolutionary War was in progress, Congress was memorialized to print thirty thousand Bibles to supply the demand. But a lack of both paper and type made it impossible for this work to be done; so the committee on commerce was empowered to import from Holland, Scotland, or elsewhere, twenty thousand copies, at the expense of Congress. But they were also unable to carry out this scheme.

In 1794, at the age of ten, Mary Jones, a little Welsh girl, began to lay by all the money she could possibly save, with which to purchase a Bible. In 1800, after six years of careful saving, she found herself in possession of the required sum. She walked twenty-five miles to Bala, the residence of Rev. Thomas Charles, to whom she had been directed. "When she first



JOHN SCUDDER, M.D. Born in Freehold, N. J., Sept. 13, 1793. died at Wynburg, South Africa, Jan. 13, 1855. Was led by a tract to give his life to missionary work, and sailed in 1819 to Ceylon under the American Board. In 1836 was transferred to Madras, where he founded a new mission with Dr. Winslow. In 1854 he went to Cape of Good Hope for his health, where he died.

applied to Mr. Charles, and was told that the few copies he had were reserved for persons who had already made application for them, she burst into tears and sobs. The fond hope of years seemed to be blasted in a moment.



The Bible House, Queen Victoria Street, London, with the Dome of St. Paul s Cathedral in the background. One of its chief treasures is its library of 10,000 samples of Bibles in over 500 languages and dialects.

These evidences of her sad disappointment led Mr. Charles at length to say, 'My dear child, difficult as it is to spare you one, it is impossible—yes, simply impossible—to refuse you.' And so she obtained the Bible, which, for

the sixty-six remaining years of her life, was her most cherished possession."

This was the condition a hundred years ago in the



The Vestibule, Bible House, of the British and Foreign Bible Society.

British Isles, the very home of Bible houses and Bible societies. Eighteen hundred years of the Christian era had passed away, and still the vital germs of gospel truth had been so combated by the gross darkness of super-

stitious error that it was with the greatest difficulty and sacrifice that one of God's children could procure a copy of His word.

Bibles in those times, neither in this country nor abroad, were supplied in sufficient quantities or at a price low enough for the poor to possess copies of the sacred word; but the Bible societies that sprang into existence during the first two decades of the nineteenth century were not long in providing facilities for placing the Bible in every home of the whole wide world. In 1806 the British and Foreign Bible Society was able to send its first wagon-load of Bibles into Wales. "It was received like the ark of the covenant; and the people, with shouts of great joy, dragged it into the city." But to-day carload after carload is shipped from the storerooms of our great Bible societies, and Wales is not alone in rejoicing over supplies of the Book of books.

Missionaries have gone to many heathen tribes that had no literature, and consequently no written language. These faithful messengers of the gospel have patiently labored until they have reduced these tribal dialects to written speech, and then have translated the Scriptures into the words that these people can comprehend. And now in every nation, also in the islands of the oceans, in over 525 languages and dialects, the Bible is being furnished by millions of copies. Over ninety million dollars were expended by our Heaven-appointed Bible societies during the nineteenth century in giving the Scriptures to those who were destitute of the true riches offered in the divine precepts and promises.

What an undertaking it was thus to give the word of God to all the world! And how miraculous is the

success with which it has been performed! All through the dark centuries, indestructible and all-powerful truth was only waiting for the preparation of sufficient soil in which to find a lodgment; and now, towering up in its stupendous growth, it outstrips all the marvels of all the ages!



A Corner on the Bound Stock Floor. A volume of Scriptures leaves the Bible House on an average every five seconds, day and night, all the year round.

These favorable conditions were not reached, however, until "the time of the end"; but that time having arrived, the whole world is stirred to perform God's great work. The teaching of the Man of Nazareth and Galilee plows its way through mental rubbish that is piled centuries high. The light of the eternal day breaks in upon longing hearts in England, in Germany, in Switzerland, and the gospel enters upon its civilizing, liberating, and elevating work that is to reach "every nation" in "all the world." Bible societies spring up, and millions of copies of the sacred volume are speedily prepared. The poor seeker after divine truth need no longer walk twenty-five miles with the careful savings of six long years, only to be well-nigh disap-

pointed in securing the valued treasure. No, indeed! Missionaries, with their hearts all aflame with love for their unfortunate fellow creatures, gather up the stream of Bibles that pours from the press, and every corner of the world is visited, and the Book of books is offered, yea, urged upon all.

Carey was not afraid to encounter hardships in carrying the gospel to India; courageous John Williams did not hesitate to plant the standard of the cross on the cannibal islands of the Pacific; Robert Morrison left his friends and native land behind him while he went to China, and devoted his life to giving the Scriptures to that people in their native tongue; and Japan, China, and Korea, after a hard struggle, in which many devoted Christian men and women have lost their lives, have opened their doors to receive the word of God.

And right here let it be noted that there can be no greater miracle than for a man to have principles enter into his life that cause him to give up every dear association of home and native land to face the dangers and hardships, not to mention the disagreeable associations, of dwelling with and working for heathen and barbarous peoples. The missionary does not enter the gloom of the heathen world for a brief campaign, then to return home to enjoy himself for the rest of his days; there is not the prospect of coming back to old friends to make the remainder of life all the more enjoyable because of a brief sojourn in an uncompanionable country, and the polish and education incident to the travel. The missionary gives up all the associations and prospects that the world holds dear. His whole life is a continual,

living sacrifice in giving the gospel of Christ to the unenlightened worshiper at the idol's shrine.

There is a wonderful power that takes hold of men and women thus to lead them to place their whole lives upon the altar. Our God's prophetic powers enabled Him to look down the ages and see these consecrated workers zealously doing their chosen work. He was



Cases of Scriptures in the warehouse, London, ready for shipment. Nine tons of Scriptures have been despatched from the Bible House in one day.

able to see, for centuries in advance, the men and women who would gladly receive the same spirit that led the Lord Jesus to leave His home of unmarred bliss to come to this world of sin to rescue all that could be persuaded to accept Him.

It was the vision of this army of courageous, intelligent, God-fearing missionaries which, marching before

the prophet's view, enabled him to foretell that "many would seek out the sense" of the word of God, and thereby would knowledge be fanned into a blazing fire of glory, "in the time of the end." It was while His prophetic attributes were trained upon His missionary hosts, that the Son of God, surrounded by a few fishermen and other unpretentious followers, could say with such positive certainty, "This gospel of the kingdom shall be preached in all the world." The stupendous fulfilment of the divinely prophetic forecast forms a lofty monument of evidence. This evidence will stamp the pale blush of despair and shame on every face that is so hardened that it can turn away with persistent deafness from the voice of God, that is inviting all to share with Him the priceless joys of eternity, and is also sounding the deep trumpet tones of warning in this generation.



WILLIAM CAREY. Born at Paulerspury, Northamptonshire, 1761; died at the age of 73, June 7, 1834. Early a preacher of the gospel, keeping school by day and cobbling shoes at night. Devoted his life to missions to heathendom. His motto: "Expect great things from God, attempt great things for God." His work in India, against all kinds of opposition, hardship, and trial, was greatly blessed of God. He brought out the Bible in Bengali in five volumes in 1809, and translated it in whole or in part into twenty-four native languages or dialects, rendering the Bible accessible to more than three hundred million of human beings.

This opening of the doors of progress to receive the gospel light is not confined to what have been termed the more benighted heathen lands of the distant Orient; but the countries of Europe and western Asia that have refused to discuss matters of religion with the rest of the world, and that have shut away the missionaries who came to bring them light and truth, have one after another been opening their doors. Even Russia, that has been generally considered one of the most despotic and intolerant powers, has bowed her head before the in-

fluences with which heaven is flooding the world; and the Czar, thus moved, has, by his ukase of religious toleration, and also by the greater liberties granted the press, nominally conceded to his subjects the right to follow the dictates of conscience in worshiping God. Even Tibet is required to come forth from her stubborn seclusion, so that her inhabitants may enjoy their right to the divine invitation to join the throng that will soon be brought into the joys of heaven. Thus nation after nation, island after island, have been entered, until nearly the whole world has the Scriptures of truth. The separating and hindering walls of religious despotism are being overthrown, and the King whose mighty scepter touches every world in all the universe, is leveling the way so that His great commission can speedily and surely meet its fulfilment in an accomplished work. "This gospel of the kingdom" will soon be proclaimed in all the earth, and "then shall the end come."



HENRY MARTYN. Born at Truro, Cornwall, England, Feb. 18, 1781, died Oct. 16, 1812, at the early age of 32. He designed to fit himself for the law, but the influence of William Carey in India, and David Brainerd, the Indian missionary of America, led him to devote himself to the work of the Christian missionary. His short life was filled with indefatigable labor. Translated the New Testament into Hindi and the gospels into Judeo-Persic. He died at Tokat among strangers. His New Testament is used by many millions of people.

It is not mere haphazard, random talk, to make the statement that "this gospel of the kingdom" is now being preached in all the world by a great army of devoted soldiers of the cross. The Spirit of the great Missionary Himself has become triumphant in this generation. There is not a nation where the gospel message is not being strongly and clearly sounded to-day. The great missionary war-cry of this time is, "The gospel to all the world in this generation." It is simply marvelous to note the

increasing army of young men and women who are being literally taken possession of by the conviction that they must devote themselves without reserve to the work of carrying the knowledge of Christ and His coming into every neighborhood in every nation in all the world.



REGINALD HEBER, Bishop of Calcutta, was born April 21, 1783, died 1826. Became a preacher in 1822, was consecrated bishop of Calcutta in 1823. He labored with great zeal in India for three years. Among his hymns which will never grow old are, "From Greenland's Icy Mountains," and "Holy, Holy, Holy, Lord God Almighty."

And do not lose sight of the fact that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." The prophecy does not say that the nations will all be converted. There is no definite promise concerning the number of converts to the faith. But there is the clear word of God for it that the gospel shall be preached with power in all the world "for a witness." The witnessing of the gospel in all the world by self-sacrificing missionaries is what the prophecy calls for. Of course there will be conversions, and the converts will join in swelling the proclamation of the witnessing message. But any specified number of converts is not required to fulfil the prophecy. It is the witnessing work that we are to see.



ROBERT MORRISON. Born of Scottish parentage at Morpeth, Northumberland, England, died in China, Aug. 1, 1834. He early decided to become a missionary to the heathen. Was appointed the first missionary of the London Missionary Society to China, and thus became the pioneer of Protestant missionaries in China. Translated the Scriptures and prepared a Chinese dictionary. He was in China 27 years.

Do we hear it said that it is just by coincidence that the present is the great time of missionary activity; that it is the great time of Bible societies; that it is the great time of the printing-press, so that these Bible societies could

have the sacred book in inexhaustible quantities; that it is the great time of the railroad, so that missionaries can visit every family in every country place, hamlet, village, and city; that it is the great time of the steamship, so that every outlying habitable island is reached; that it is the great time of the electric telegraph; also that it is the time of every other one of the multiplied wonders of this marvelous age?



ADONIRAM JUDSON. Born in Malden, Mass., Aug. 9, 1788, died at sea, April 12, 1850. A most devoted man from his youth, one of the first missionaries that the American Board sent out, but afterward became a Baptist, and was the pioneer missionary in Burma. He and his wife suffered fearful hardships during the years 1824-26 during the war between England and Burma. Translated the Bible in Burmese. For a long time there seemed to be no fruits to his efforts, but in 1838 there were said to be a thousand converts from heathendom formed into churches.

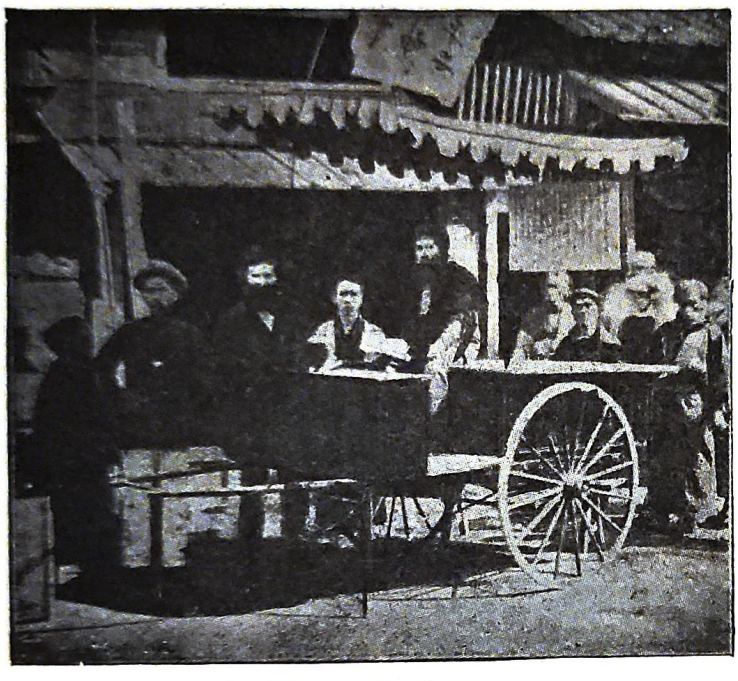
Well, it may be best to acknowledge that this is indeed a coincidence; but back of all this stupendous array of coincidences there is the manifest working of the all-powerful hand of Divinity. Stop! Look around you! Is it not evident that "this gospel of the kingdom" is doing its final witnessing in "all the world"? Is there not a prodigious "increase of knowledge," so vast in its proportions that even our quickened imaginations can scarcely comprehend it? These are some among the many heralds of the breaking morn.



ANN HASSELTINE JUDSON, Adoniram Judson's first wife. Born at Bradford, Mass., Dec. 22, 1789, and died Oct. 24, 1826, in the thirty-seventh year of her age. Never physically strong, she labored almost incessantly. While her husband was in prison, she was called to share his sufferings, following him from prison to prison, ministering to his wants, continuing this for a year and a half, walking miles in feeble health in the darkness of night or under the noonday sun, much of the time with a babe in her arms.

Take time to think of it. The organized Bible societies alone have circulated about three hundred million copies of the Bible since their organization, and they are now circulating the divine book at the rate of over

ten and one fourth million copies a year. They have translated it into more than 525 languages and dialects; and, too, it should be stated that this does not include the large number of Bibles that have been printed and scattered by private firms. Surely these figures are significant in themselves alone. But when seen in the light of God's prophetic word, they speak in no uncertain language.

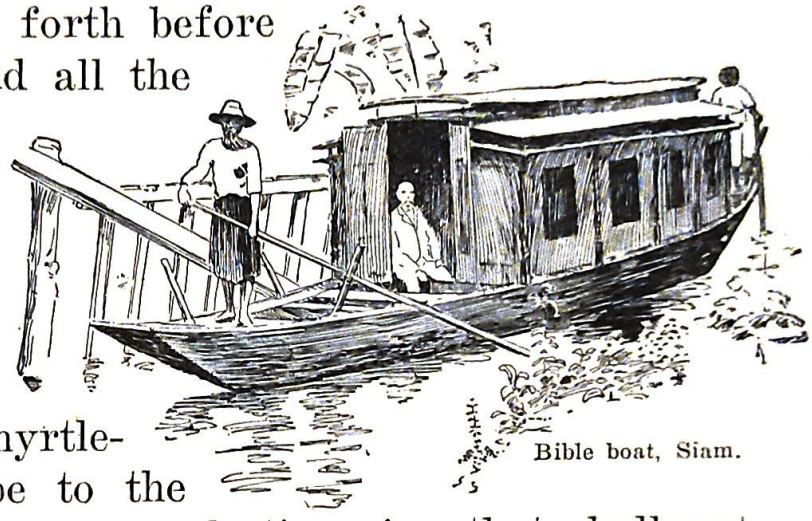


Bible cart, Japan.

"For the word of God is quick [living and active] and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:23-25. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways,

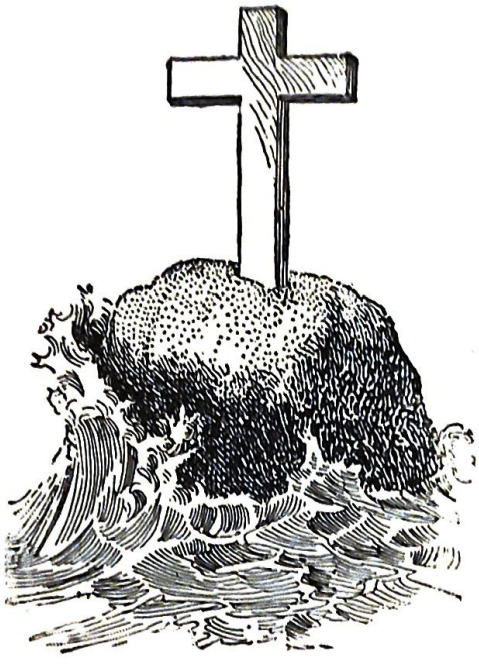
and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: *so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55:8-13.



Bible boat, Siam.

Such is the language of our heavenly Father's decree. His word *shall not return unto Him void.* And just so surely as this is the decree of the Omnipotent One, so sure may we be that the present scattering of the Bible throughout the world is the seed-sowing of the "gospel of the kingdom." This work of sowing is now well along. The Master says when it is finished, "then shall the end come." He has told us, "The harvest is the end of the world." Matt. 13:39. What a glorious end that will be! It is not the end of joy, but the end of misery, and woe, and despair, and sin; and, while it is the end of all these

undesirable things, it is also the beginning of the undisturbed bliss of that happy life the confines of which are the farther shores of eternity. What good news this is! Join in the chorus, and swell the song until every listening ear and every waiting heart is reached.





CHAPTER FOURTEEN

THE prophetic word is explicit in telling us of the "increase of knowledge" at "the time of the end"; it also tells us of the closing triumphs of the gospel as it is "preached in all the world for a witness unto all nations." There is a wonderful weight of evidence in these two predictions alone; but still further and more minute particulars are presented in the inspired Book. It is not by disconnected and meager evidence that we are shown that the great day of the Lord is near; but one after another the striking characteristics of the "last days" are pointed out. All may see these things and thus "know," if they so desire, when He is near.

It seems wonderful that God should have told hundreds of years ago just what many of the people would be saying in the last days; but such is the truth. Upon this point carefully read the following scripture:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people

shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. 2:2-5.



MARY L. WHATELY, the second daughter of Archbishop Whately, born at Halesworth, England, died March 9, 1889. She was given the highest education, mental, moral, and religious; was distinguished for uncommon energy and intelligence; early gave herself to the service of Christ. Her greatest work was done in Egypt for neglected Moslem girls.

The first sentence in this scripture tells very plainly when the prophecy will be fulfilled. We are informed of what "shall come to pass in the last days." Now observe particularly that "*many people shall go and say*" certain things. Do not make the mistake of supposing that God says these things; for He does not. The Lord is simply telling us in advance what "many *people* shall go and say" "in the last days."



SAMUEL GOBAT. Born at Cremine, Switzerland, Jan. 26, 1799. He is noted as the first Protestant missionary to Abyssinia under the Church Missionary Society. His faithful wife was with him in all his many trials. He died in Jerusalem, May 11, 1879.

The reader will observe that these people say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word

of the Lord from Jerusalem." These words are spoken by professors of religion. They talk of going to the house of God, and of being taught of His ways.



ROBERT MOFFAT. Born at Ormiston, Scotland, Dec. 21, 1795, of humble parentage, and died at Leigh, Aug. 9, 1883, at the age of 88. His mother saturated him while young with a knowledge of the Bible and stories of the early Moravian brethren. At the early age of 19 he offered himself to the London Missionary Society for a missionary, and was accepted, sailing for South Africa in 1816. His chief service lay in the region of Bechuanaland, the Orange River country. Most noted of his achievements was the translation of the entire Bible into Bechuana.

Continuing, these "people" say further of the Lord that "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." The Lord does not tell us that these things that "many people shall go and say," are the truth. He simply tells us that they will say them, and also *when* they will say them.

It shows that the heavenly Father can read the future perfectly when He tells twenty-five hundred years or more in advance even the sayings of the people in the last days. And this prophecy of Isaiah is repeated almost word for word by the prophet Micah in the fourth chapter of his book, thus showing that God revealed these same things to more than one of His prophets.



JOHN WILLIAMS, the noted missionary to the South Sea Islands, was born at Tottenham, England, June 29, 1796, and died at Erromanga, Nov. 20, 1839. He was sent out by the London Missionary Society at the age of 20 to the South Sea Islands. Savage and superstitious as the natives were, they seemed to be waiting for the gospel. He translated the New Testament into the language of Raiatea and Rarotonga. He was killed at Erromanga, by savages who did not know him.

Having learned in the foregoing paragraphs what the Lord tells us the people will be saying in the last days, and having produced some evidence in

previous chapters to show that the last days are already reached, we proceed to look around us to ascertain if "many people" are even now saying these things as predicted by the prophets Isaiah and Micah.

To some extent a few men at different times in the past have taught that a universal reign of peace and righteousness would prevail on the earth in its present state, and that Christ would come in person to rule over a converted world. But we wait for the arrival of the present generation before this doctrine becomes a characteristic belief of "many people." To-day you will hear men eloquently teaching that the age in which we live is the beginning of the great millennium. In the literal words of the prophet, they are saying that a universal peace will make swords and spears no longer a necessity, and that these will be beaten into plowshares and pruning-hooks. They are actually saying, just as the prophets said they would, "Nation shall not lift up sword against nation, neither shall they learn war any more." When the second coming of Christ is mentioned as being very near, the readiest and most popular objection is that "the millennium must come first, and all the world be led through the highways of peace into the blissful state of universal righteousness."



DAVID LIVINGSTONE, the noted African explorer and missionary, was born in Blantyre, Scotland, May 19, 1813, and died in the "Dark Continent," on his knees, May 1, 1873, at the age of 60. At 19 he resolved to be a medical missionary, and was called in 1838 by the London Missionary Society. His faithful men, after embalming his body, carried it a year's journey to the coast at Zanzibar, one of the most heroic journeys ever undertaken. His remains now rest in Westminster Abbey.

How literally are these teachers fulfilling the word of God! Instead of their teaching being an evidence that a time has come when peace is to reign over all, and

"nation shall not lift up sword against nation," it is one of the unmistakable tokens of the days in which we live; for are not these "many people" *even now* saying just what the all-wise Father said they would be saying when the end of time is at hand?

There can be no question but that thousands of those who have fallen into the snare, and are joining in these "last-day" sayings of the "many people," have taken up the delusion unwittingly, believing that it is the teaching of God's word. But God's prophetic truth in regard to the condition of the world in the last days is the exact opposite of what the people in large numbers will be saying. How many are the errors and fatal deceptions from which men might be kept if they would only study the Bible with care! It should not be read superficially and occasionally, but it should be constantly and closely studied; for as we study the word faithfully, seeking to know only the truth, the heavenly Father sends His spirit to be our unerring teacher. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:13.



JOHN C. PATTESON, the missionary preacher and martyr of Melanesia, was born in London, England, April 2, 1827, the son of Sir John Patteson, the distinguished English judge. His mother was a niece of Samuel Coleridge the poet. In 1855 he sailed to Melanesia with Bishop Selwyn. He made many voyages in the missionary ship "Southern Cross." He was killed, evidently by mistake, on his last voyage to the Nakapu Islands.

And the very manner in which the word is to be studied is particularly pointed out. His direction is, "Consider what I say; for the Lord shall give thee understanding in all things." 2 Tim. 2:7. When we con-

sider just what He says, then He gives us the understanding. By taking a superficial view of the verses quoted from the second chapter of Isaiah, a person may get the idea that plowshares and pruning-hooks are to supplant the sword and the spear; but if we follow the Lord's direction and "consider" what He says, it is plain that He is foretelling the words of the people. But the words of these people do not express the truth in regard to the conditions in the world. The facts do not authorize the people to say such things. And if we strictly follow the words of Jehovah and carefully "consider" just what He says, the true condition must be made apparent to the candid mind.



GRIFFITH JOHN, the boy preacher of Wales, born at Swansea on the 14th of December, 1831, became a preacher of the gospel at 14. He sailed for Shanghai May 21, 1855, where he founded the Hankow Mission.

With this thought in mind of *considering* just what the Lord says, let us return to the second chapter of Isaiah. The reader is requested to give thoughtful attention to the words immediately following what the "many people" shall be saying. The Lord's words are:



JOHN G. PATON, missionary to the New Hebrides, was born in Kirkmahoe, in the south of Scotland. His first experience in missions was in city mission work in Glasgow, where he met with all sorts of characters and proved himself a successful missionary among the roughest. After a time the burden of foreign mission work rested upon him, and he was sent to the New Hebrides by the Reformed Presbyterian Church of Scotland.

"Therefore Thou hast forsaken Thy people the house of Jacob, because they be replenished ["filled with customs," A. R. V.] from the east, and are soothsayers like the Philistines, and they please themselves in ["strike hands with," R. V.] the children of strangers.

Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not.



JOHN WILSON, M.D., one of the early missionaries to India, was born in Berwickshire, Scotland, Dec. 11, 1804, died Dec. 1, 1875. Reading reports of the Bible Society led him to devote himself to foreign fields. In 1828 was sent by the Scottish Missionary Society to Bombay, where he spent 14 years translating literature and working for souls.

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into



JOHN WILKINSON, for fifty-six years a missionary to the Jews, beginning his work in 1851 in London. He died Feb. 12, 1907, at the age of 82. Salvation with him meant service. His motto of life seemed to be, "The Jew first, afterward the Gentile."

the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isa. 2:6-22.



ALEXANDER DUFF. Born April 26, 1806, in Perthshire, Scotland, died at Sidmouth, Devonshire, England, Feb. 12, 1878. Was sent out as the first missionary of the Church of Scotland to India in 1829, at the age of 23, reaching India after eight months. Established a school in India for the education of the native youth, one of the principles of which was that the Scriptures should be read in every class. The first school opened in 1830 under a banyan-tree.

Particular and careful study should be given to every one of these specifications. The thought of the reader will, however, be directed here to only a few of the remarkable utterances of Him who sees the end from the beginning. "Therefore Thou hast forsaken Thy people the house of Jacob;" "they please themselves in the children of strangers;" "their land also is full of silver and gold, neither is there any end of their treasures;" "their land also is full of idols; they worship the work of their own hands." These words express God's estimate of the generation when "many" shall say that the time of universal peace and righteousness has come. How different is the picture presented by the unerring One from that which "many people" would fain have us believe!

Notice, further, what God says of the people in this time: "The mean man boweth down, and the great man

humbleth himself: therefore forgive them not." Even "*the great man* humbleth himself." When statistics are considered, there is an immense array of the vast number who are enrolled as the followers of Christ. But God's word shows that this outward appearance is only a sham. The pure, unselfish character of Christ is left out of the lives of the greater part of this multitude of world-loving professors. It is the word of God that presents these clearly defined facts, and the reader's own observation presses the conviction home upon the soul and conscience that God is true, and the "many people" to the contrary are wrong.



J. HUDSON TAYLOR, founder of the China Inland Mission, went to China as a missionary in 1853 under the Chinese Evangelization Society. A friendly separation took place in 1860, and Mr. Taylor began independent work. Founded the China Inland Mission in 1865, the workers having no guaranteed salary, but trusting in the Lord to supply their needs. No personal solicitation or collection of funds is made or authorized by the missionaries.

The Father in heaven will be driven to the extremity of visiting dire punishment upon this base hypocrisy. "The great man" who "humbleth himself" in his deceitful pretensions of piety, and who, by lending his wide influence to the wrong, has led many more into the ways of error, will be overwhelmed beyond the powers of description by the waves of remorse that will break in upon his distressed and ruined soul. The best interests of these sinners themselves will not permit the Lord to allow them to continue in their evil course. There comes a time when divine forbearance no longer leads men to renounce the evil and turn into the pathway of righteousness, and then God must of necessity arise to put an end to the devouring plague of sin.

Read again the warnings to these "many people" who in "the last days" shall be teaching "peace and safety" to the world, when their voices should be sounding the trumpet notes of truth. God says:



THOMAS J. COMBER, the pioneer missionary to the Kongo under the Baptist Missionary Society, was born in Camberwell, London, in 1852. He began his missionary work with children in 1874, and was sent by the Baptist Missionary Society to Africa in 1876, later exploring the Kongo country. His hard labor and sacrifice brought his life to an end at the early age of 34 years.

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. . . . And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2:10-21.



WILLIAM DUNCAN, the noted missionary worker among the Tsimshian Indians of Alaska. He founded the mission in 1862 among Indians notorious for every evil thing. In a short time the grace of God had transformed the whole tribe.

How clearly and graphically does this bring us face to face with "the day of the Lord of hosts"! The scenes

of that great day are vividly depicted. It is stated that men will then cast away their "idols of silver" and "idols of gold, . . . to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth."



ALEXANDER M. MACKAY was born at Rhynie, Aberdeenshire, Scotland, Oct. 13, 1849, the son of a minister of the Free Church. At three years of age he read the New Testament; at seven, "Milton's Paradise Lost," and "Gibbon's Decline and Fall of the Roman Empire." Was sent by the Church Missionary Society to Africa in 1876, and reached Uganda in 1878. He died Feb. 8, 1890.

God's message to those living in "the last days" is surely very different from the doctrine of the conversion of the whole world and a universal peace. But bear in mind that for more than twenty-five hundred years the heavenly Father has been telling the world of the delusive teachings of this time. All about us to-day is the multitude whose very words are a strikingly literal fulfilment of this remarkable prophecy. The Lord has taken pains to tell us these things in advance. He not only wants us to know when we are near the end of time, but He seeks to shield us from falling into the snare of following the "many people" rather than the word of God.



EGERTON R. YOUNG, noted for the wonderful work for God wrought through him and his devoted wife among the Indians of the Northwest, where he began his labors in 1868. That work has demonstrated the wonderful power of the simple word. Mr. Young is still laboring in his field.

"Concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a

woman with child; and they shall in nowise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." 1 Thess. 5:1-6.

The foregoing verses are quoted elsewhere, and the fact is mentioned that they bring to view two classes of people. There is one class whom the apostle calls his brethren, and who are standing in the light, and so "the day of the Lord" does not steal upon them "as a thief in the night." The other class are those who are standing in darkness, and hence the great day comes upon them as a thief.



SAMUEL ADJAI CROWTHER, a native of the Yoruba country, Africa. He was rescued from slavery in boyhood. Within six months he could read the New Testament, and in five years was a tutor in Fourah College. In 1864 he was consecrated Bishop of the Niger by the Archbishop of Canterbury. In the same year the university of Oxford conferred on him the degree of Doctor of Divinity. He died Dec. 31, 1891.

Observe also that those who are thus standing in darkness, are saying, "Peace and safety." God said nearly two thousand years ago that they would be "saying" this. The reader need have no difficulty in seeing that God foretold a definite truth when He made this prediction.

It is a most marvelous thing that in the providence of God nearly the whole world to-day has His word to read. It is also a marvel that so many who profess to believe that word do not study it sufficiently to understand its teaching, and thus be saved from the deceptive doctrines against which such faithful warnings are given. There is, perhaps, no one thing that is more generally believed than that the world is to reach a

time when every nation will be resting in a settled and abiding peace; and it is an equally wide-spread notion that during this all-pervading peace every sinner will be converted to God. But if men would only read and believe the Bible, they would find that these sayings of the people are false. Instead of their leading us to look for good times in this life, we should see in them one of the striking signs that the day is at hand for the great and final destruction of sin, with which this world is deluged. For "when they are saying, Peace and safety, then sudden destruction cometh upon them." Every one of the senses is impressed with the awfully increasing crime and wickedness that are devastating our once fair earth; and the gathering of the greatest armies and navies that the world has ever dreamed of is no indication of a world-wide peace.



JAMES CHALMERS. Born, 1841, at Ardrishaig, Scotland. At a Presbyterian Sunday-school when fifteen years of age he dedicated himself to the service of the Lord. January, 1866, he and his young wife entered Rarotonga. In 1877 he went to New Guinea. In 1882 he wrote, "For over two years there have been no cannibal ovens, no feasts, no human flesh, no desire for skulls." He was at last murdered by a hostile tribe April 8, 1901.

A single parable of the Master is sufficient, if read and believed, to dispel completely this delusion of a universal peace and the world's conversion. The parable reads thus:

"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy

hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matt. 13:24-30.



JOHN KENNETH MACKENZIE, M.D. Born in Yarmouth, England, Aug. 25, 1850, of Scotch and Welsh parentage. Went to China in 1878 as medical missionary of the London Missionary Society. He was greatly aided by Li Hung Chang, China's great statesman and diplomat, who gave largely to the building of a hospital. He died April 1, 1888.

There need be no mistaking the lesson that this parable is designed to teach; for the Lord Himself interprets it in the following explicit words:

"His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:36-43.

Any one may understand this divine explanation of the parable. The wheat represents the good, and the tares the bad; *both are to grow together till the harvest; and the harvest is* the end of the world. Those who give heed to these words of Christ, will have no room in their minds for a belief of the error, even though "many people" proclaim it, that this whole rebellious, wicked world shall nestle in the folds of peace, while arrogant and defiant sin makes a voluntary and unconditional surrender.



MARY REED, still living. Noted for her work among the lepers, and especially for the heroism in devoting her life to that work. The Women's Foreign Mission Society sent her in 1884 as a missionary to Cawnpore, India. In 1890, her health being seriously undermined, she returned to America. Shortly after that she found herself a victim of the awful disease of leprosy, and with God she decided that her future work lay among that afflicted people. Desiring to spare her family the pain the sad knowledge would have brought them, she denied herself even a good-by kiss, telling her purpose to no one except her sister. She labors under the direction of the Methodist Episcopal Church in Pithoragh, eastern Kumaun.

But, notwithstanding the plain evidence to the contrary, there will still be many who will continue to chant the fatal error. The thing for you and me is to believe the Bible, and seek to lead as many as possible from mistaking the sayings of a deluded people for the voice of the God of truth.

The apostle Peter also tells of some other things that the people will be saying in the last days. His words are as follows:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

The signs by which the heavenly Father designs that we may "*know*" when the end of time is at hand are appearing all around us. There are some who will see

these tokens of the approach of the great day of God, and will urge them upon the attention of the people. But instead of every one being good and a friend of the Messiah, and rejoicing at the thought of His return to earth, "there shall come in the last days scoffers, walking after their own lusts, and *saying*, Where is the promise of His coming?"



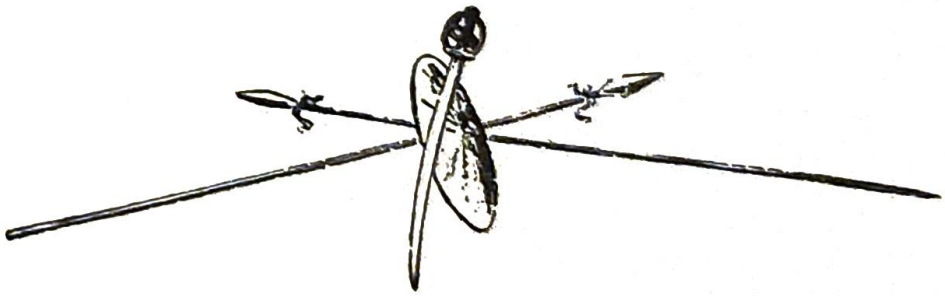
PANDITA RAMABAI. In all mention of this wonderful Indian woman we can find no date of her birth. Left an orphan at an early age, she became one of the child widows of India, but having a father who believed in educating his daughter, and having talents of natural ability, Ramabai made rapid progress. In the pursuance of her life work, the elevating of the women of India, she has met much opposition. She has also met many friends. She has spent three years in America, and also some time in England. Many have been rescued, educated, and greatly helped; many famine sufferers have also received relief.

Perhaps these very ones who are scornfully saying, "Where is the promise of His coming?" are professors of His name; for we have seen that Isaiah has told us of the "mean man" and the "great man" as well who will be making their pretentious visits to the house of God, while at the same time they are advocating pernicious errors. Those who would really follow the Master, must indeed be on their guard. When the scoffer is met, instead of being discouraged by his derision, try to win him from his errors and lusts. And never lose sight of the fact that those who cling to their sins and scoffings, regardless of all that divine love can do for them, serve to make up a part of the monumental evidence by which we "know" where we are in the stream of time. When the scoffer makes the remark, "Where is the promise of His coming?" do not cower before his ridicule nor allow it to disturb you. See his remarks in their true light. Recognize in what he is saying the unmistakable fulfilment of prophecy right in your hearing and before your very eyes; and with all

the love that is born of the great sacrifice of Christ seek to exercise that delicate skill in the use of your words and in what you do, by which if possible you may win him from the wrong, and turn his face to the great blazing light of prophetic truth.

None but God could be so minute in describing the distinguishing characteristics of a particular age; but see how definitely His word delineates the many features that mark this time. Even things that the people will be saying are pointed out. What marvelous foreknowledge does the Lord possess!

You have heard the "many people" who are saying that "nation shall not lift up sword against nation, neither shall they learn war any more;" you have heard them saying, "Peace and safety;" you have also observed how readily, and to what an extent, the scoffer is saying, "Where is the promise of His coming?" Nothing seems to be a more favorite subject of ridicule with many than the coming of the Saviour. You have observed these things. Possibly you may be among those who have been repeating these prophetic sayings. But did you ever consider that even these sayings of the people are among the unmistakable evidences that mark this time?



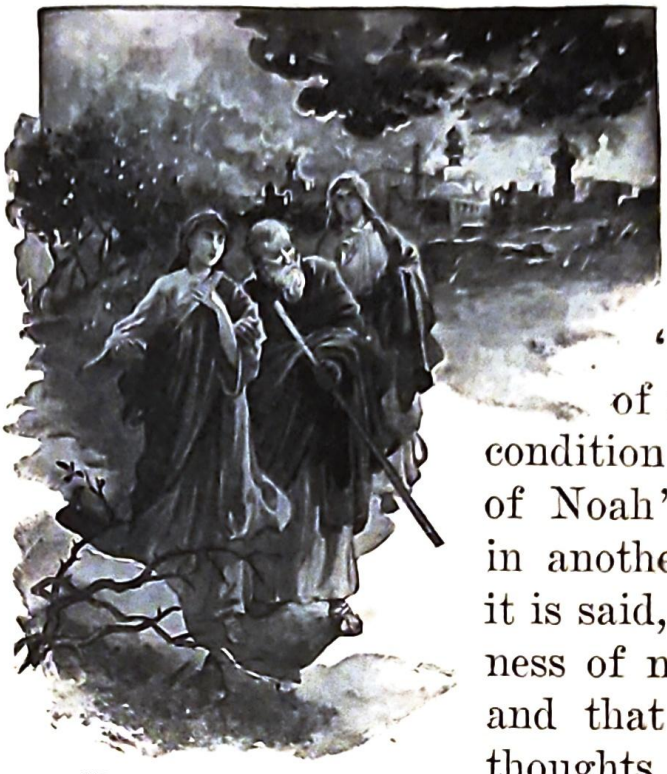


CHAPTER FIFTEEN

INSTEAD of peace and righteousness filling the earth before the coming of the Lord, the Bible evidence is all to the contrary. We have seen that "many people" are teaching the doctrine of a millennium of peace and righteousness; but a careful examination of God's word is the only means of reaching the truth. Men may falsify even when their intentions are good, but the word of God makes no mistakes. Hear what it says:

"As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.



"The same day that Lot went out of Sodom."

This scripture shows that the Saviour has selected the two most corrupt periods in the world's history as illustrative of what we are to see "in the day when the Son of man is revealed." The evil condition of the world in "the days of Noah" is very clearly set forth in another scripture. Of that time it is said, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

Then in Noah's time, no matter what the views of the people may have been, "God saw that the wickedness of man was great in the earth." The alarming darkness of the picture is shown still more fully by the further statement that "every imagination of the thoughts of his heart was only evil continually." Such was the condition in that time. And when men have sunk to so great depths in the pit of degradation that there is in the mind no pure and holy desire, when "*every* imagination of the thoughts" of the heart is "*only evil*" and that "*continually,*" what could be worse?

If we have been fondly cherishing a contrary view, it may not be pleasant at the outset to contemplate these facts, but it is always best to be right first and above everything else, and in the end it will be seen that the way of truth leads to the only real happiness. Then do

not fail to grasp the fact that the Lord tells us that "as it was in the days of Noah, so shall it be also in the days of the Son of man."

But we have not read all that is said of the wickedness in the days of Noah. It is further stated that "the earth also was corrupt before God, and the earth was



"As it was in the days of Noah."

filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:11, 12.

"The earth was filled with violence," and "all flesh had corrupted his way upon the earth." Such are the expressive utterances of this scripture with reference to the condition of society in Noah's time. Because man

had become so corrupt, so degraded, so vile, God was obliged to destroy the race by the flood. The infinite kindness of Infinite Mercy could devise nothing that would save that corrupt people. Goodness no longer appealed to them. The right, the pure, and the holy was only a subject of ridicule and contempt; and if we will believe the word of God, we may know that "as it was in the days of Noah, so shall it be also in the days of the Son of man."

Every person must carry the conviction, whether he will freely acknowledge it or not, that our day and generation are as remarkable for their corruption and violent crimes as they are for their wonderful inventions and material progress. It would be useless to wander at length through the maze of statistics in order to show the alarming progress that evil is making. All have the unmistakable evidence about them continually that wickedness in its darkest forms is taking complete possession of this whole world. As Charles B. Spahr, Ph.D., expresses it:

"Upon matters coming within its field, the common observation of common people is more trustworthy than the statistical investigations of the most unprejudiced experts. Social statistics are only trustworthy when they show to the world at large what common observation shows to those personally familiar with the conditions described."

Ask yourself the question candidly and seriously, "Have I not been alarmed because of the robberies, the murders, the drunkenness, the dishonesty, and the many other crimes that are seen on every hand?" This is an age in which corruption in political and social life is

simply appalling. If we look to the rising generation for help, we find no relief; for even our little boys and girls in large numbers are becoming expert criminals. The facts upon this question are so open that common, every-day observation is really all we need to show us the true condition of our times.

Such men as W. Douglas Morrison, who has made a careful and exhaustive study of criminals and the causes that produce them, with the one thought in mind of suggesting remedies by which the evil may be abated, testifies that "the amount of crime committed, whether by juveniles or adults, *is always largely in excess* of the amount of crime recorded in the most complete and elaborate public returns." See "Juvenile Offenders," p. 2, D. Appleton & Co.

The same author, speaking from the view-point of "a wide experience of the criminal population," says:

"One of the formidable problems confronting civilized communities . . . is the problem of habitual crime. It is perfectly well known to every serious student of criminal questions, both at home and abroad, that the proportion of habitual criminals in the criminal population *is steadily on the increase, and was never so high as now.* In almost every official document dealing with penal administration, this unsatisfactory state of things is both admitted and deplored."—*Id., Preface, p. 5.*

Writing from his office in London, Mr. Morrison says further:

"Whether we look at home or abroad, whether we consult the criminal returns of the Old World or the New, we invariably find juvenile criminality exhibiting a distinct tendency to increase. It is a problem which

is not confined to any single community; *it is confronting the whole family of nations;* it is arising out of conditions which are common to civilization."—*Id., Preface, p. 8.*

Upon the subject of the criminality of our time the *Catholic Mirror* says, editorially:

"Professor Andrew D. White, who is not given to sensational statements, draws attention to the *extraordinary increase of crime throughout the country.* That there is such an increase, no statistics are needed to show; for we have proof of it, such as can scarcely have escaped the attention of even careless readers, in the daily papers. Shocking occurrences are chronicled—murder in all its forms, robbery, felonious assaults, and every kind of vicious manifestation."

The several foregoing quotations are from gentlemen who are not only eminent for their education, wide experience, and public services, but who are decidedly optimistic in their general views; hence their statements would not be overdrawn, and are entitled to the most candid consideration.

Similar statements as strong as the foregoing could be quoted at length from numerous other sources, but it is unnecessary. The reader's own personal observation enables him to know that crime is increasing rapidly, and has already reached a terrible stage.

How heart-sickening is the fact, disclosed by the criminal records of the day, that even women, young girls, and little boys, as well as men, have become so lawless and vicious as to commit the darkest crimes, even to audacious highway robbery and the foulest murder! Any one who reads, knows that these records, chronicling, as they do, such a variety of crimes, may be found in our daily

papers three hundred and sixty-five days out of every year. How clearly and completely are the prophetic words of our Saviour thus fulfilled before us!

Common headings to newspaper reports in these days are, "New York Is Having an *Epidemic* of Crimes," "Chicago Is Overrun by Criminals;" and similar statements are frequently made in regard to many other leading cities in the East and the West, in both the Old World and the New. And the terrors that this criminal element have put into the minds of the people in general enable every one to know that the utterances of the daily press understate rather than exaggerate the facts. For it must be conceded that only a comparatively small proportion of the crimes that are committed are ever reported.

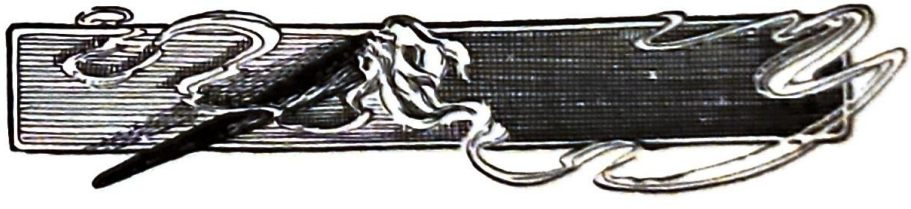
Reader, as you see this constant outbreaking of crime all around you, are you not forcibly reminded of the inspired description of Noah's time? "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:12, 13.

In considering these inspired words, do not overlook the fact that "as it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26.

The reader may have believed heretofore that the world will march on to a great millennium of righteousness and peace before the Saviour's coming; but still the mind must often have been disturbed by the lack of harmony between the peace-millennium theory and the appalling facts concerning the criminality that, like a malignant plague, is breaking out everywhere. Some theo-

ries and facts may fail to harmonize; but God's Book and the facts will never fail to be in unison. We should study the Bible; we should believe it and rely upon it fully, for we shall need its perfect light to guide us through the perils and amid the darkness of these last days.

There *is* a great millennium of peace and righteousness just before the people who will be redeemed from the earth. But it will be enjoyed only by those who have gained the victory over every besetting sin. It will soon be reached. The evidence is clear that shows it. And this millennium of peace and righteousness is to be followed by the endless millenniums of eternity, with all their indescribable bliss. But the beginning of that restful and happy period is honored by the personal presence of Christ in His second coming. His coming is the one event of all the events of the ages, and it is now even at the doors. Every saddened heart and sorrowing soul can find perfect comfort in the knowledge of this important fact. And every one who is now rejoicing in the delights of happiness may find a richer, a deeper, a keener, and an ever-abiding joy from learning that the sure word of prophecy makes it plain that the personal coming of the world's Redeemer is a divinely assured fact for the very near future.





CHAPTER SIXTEEN

IT is a well-known practise for courts to permit criminal cases to be delayed by the presentation of various technicalities and quibbles, and carried from one tribunal to another, until the guilty are finally set free without receiving the just and lawful punishment that their evil deeds deserve. This practise is alarmingly on the increase, as the current utterances of prominent lawyers, judges, statesmen, and reformers abundantly testify. But no human language expresses it so forcibly as the inspired prophet. Hear what he says:

"Our transgressions are multiplied before Thee, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we know them: transgressing and denying Jehovah, and turning away from following our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness can not enter. Yea, truth is lacking; and he that departeth from evil maketh himself a prey. And

Jehovah saw it, and it displeased Him that there was no justice." Isa. 59: 12-15.

There have been, since Isaiah uttered this prophecy, times and places in which justice was "turned away backward," and righteousness stood "afar off," because truth had "fallen in the streets," and uprightness could not "enter"; but never has it been so literally and generally true the world over as to-day. And all these prophetic utterances concerning the children of Israel in the old dispensation, while they had a partial and incidental fulfilment in those times, are yet especially applicable in these last days; for, speaking of ancient Israel, the apostle says:

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

Then "*all* these things happened" to the Israel of old for "ensamples," and "they are written for *our* admonition, upon whom the ends of the world are come." God's word deals with principles that are universally applicable. A thing that is iniquity in one age is the same in another. And the sins that call for God's judgments in one age will also call forth His just retribution in another. This prophecy from Isaiah, when taken with the other scriptures, is unmistakably pointing into these very last days.

There is another scripture that it will be well for us frequently to study. It says: "Wo to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 12.

Satan profits by all his experience in all the past ages in leading men to commit sin and crime. As his

time grows shorter and shorter, he becomes more and more enraged; and those who do not resist his influence by relying upon God and the power of His word are taken possession of by his satanic cunning. Thus will men be transformed into demons, to do deeds of injustice and cruelty that will cause an involuntary shudder from all who have not closed their hearts against the tender influences of God's merciful Spirit. What will be the state of things when to its extreme limit it is true that "truth is lacking; and he that departeth from evil maketh himself a prey"!

The reader has doubtless been impressed to some extent at least by the lack of justice among men; but how many have opened their eyes wide, so that they can see the true condition of our world? How does the heart grow sad and sick at the contemplation of the enormous degree to which "justice is turned away backward, and righteousness standeth afar off"! There is danger that our fear of being called pessimists may keep us from seeing the actual facts, and giving them their due weight.

Our cities have passed under the control of the corrupt and criminal classes. In saying this I am not confiding to the reader a secret, but am simply stating a fact that hundreds of tongues and pens are discussing. What to do with the great cities is one of the most discussed and perplexing questions of the age. The reason for this is that the political "boss" has taken possession of the city government, and persistently and effectually holds it in the interest of his friends, who subsist upon the revenues of vice, drunkenness, fraud, and crime; and these friends are immune from punishment through the influence of the "political machine."

The initiative, the referendum, and the recall are strongly urged by some of the greatest men of the nation. This plan of government is urged in the hope that the "boss" and his "machine" may thereby be overthrown and the "people" allowed to rule. When the Australian ballot system was introduced a number of years ago, many affirmed that the "boss" and his "machine" could not get around that; but he has managed to hold his control. No doubt some of these expedients hinder him for a time, but after a little he learns how to make them serve his ends, and he goes on, his power being retarded at times, but on the whole it is ever increasing.

Every one knows that the population of the world is centering more and more in the cities. And thus the mighty masters of corruption who hold the cities are enabled to dominate the country at large. For states like New York, Pennsylvania, Illinois, Missouri, and California, with their immense cities, elect to their respective legislatures members from these cities who are able to sway the balance of power. And they are not backward in using this power to advance their corrupting and crime-infected interests.

It is a source of gratification and thankfulness that there are still honorable and honest public men who are making heroic efforts to curb and suppress the tides of vice that are heaving in upon our world like mighty tidal waves. Were it not for the influence of the sterling integrity of these men, who can picture what our world would now be? But how long can these faithful guardians of official uprightness hold in check these tides of evil? When the last barrier is swept away, and, as in the days of Noah, this world, in its private citizens and

in its public officials as well, is largely given to evil, a merciful and just God can do nothing short of destroying the iniquitous peoples of earth. In the past, when portions of the world have become irredeemable Sodoms of corruption, it has been the invariable course of our divine Father to visit them with destruction. And we may rest assured that when the whole world reaches like depths of wickedness, He will be consistent and follow His usual plan; the world will go down in destruction, and those only will be saved out of it who have seen the evil and stood for righteousness.

But we are not left to mere reasoning and conjecture upon this point. Immediately following the verses above quoted from Isaiah, in which he tells of the multiplied transgressions, the sins, and the oppressions that lead up to the turning away from justice and righteousness, the prophet gives the purpose of the Lord in dealing with this gross iniquity. His language is:

"And Jehovah saw it, and it displeased Him that there was no justice. And He saw that there was no man, and wondered that there was no intercessor: therefore His own arm brought salvation unto Him; and His righteousness, it upheld Him. And He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on garments of vengeance for clothing, and was clad with zeal as a mantle. According to their deeds, accordingly He will repay, wrath to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of Jehovah from the west, and His glory from the rising of the sun; for He will come as a rushing stream, which the breath of Jehovah driveth. And a Redeemer will

come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah." Isa. 59:15-20.

The foregoing scripture presents a Redeemer to all that "turn from transgression"; but those who persist in their course of injustice and oppression will be visited with the destroying judgments of the Almighty. And herein lies the one anchor of hope before the world. For if God did not arise to destroy this iniquity and violence, there would be such misery brought about as no mortal could endure. It is God's mercy, as well as His justice and righteousness, that arrests the overwhelming floods of sin.

It is a recognized principle, even among men, that crimes and gross wickedness should be adequately punished. But the system of injustice that has been built up in these days has so paralyzed society that it is both indifferent to the situation and incapable of meeting it. Hence God has promised to lift His own hand of justice to smite down the iniquities of the age, and we may depend upon it that none of God's promises ever fail. "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

It is only God's lingering mercy and His infinite desire to save men, that holds back His summary judgments. These judgments must soon fall upon the iniquities and oppressions that are so apparent. Let the reader turn his back upon sentiment and look at the facts as they actually exist.

It is a common belief that money carries with it all the influence needed to blind the eyes of justice and de-

feat the purpose of properly enacted law. The records of legislatures and courts show unmistakably the influence of money, both in the enactment of law and in the execution of laws already enacted; and if all that the records do *not* show could be revealed, many more immense volumes would be required to tell the story. But it seems to pass without serious contradiction that great combinations of capital work together to control elections and enact laws that suit their purposes; and if some of the offenders are brought before the bar, there is a process of delays, quibbles, and appeals from one court to another, until justice is turned away, and evil and oppression stalk about in haughty triumph.

And furthermore, if influences are set in motion to bring the manipulators of the colossal financial interests to answer at the bar of justice, they have the money of the country so largely under their control that, in a day's time, they can create a panic, even in times of unprecedented and bounteous plenty. Then it is easy for them to start a clamor among business men to have the prosecutions stopped, or materially modified, so that business may go on. This clamor makes itself felt by setting aside on mere technicality the most righteous judicial sentences, and by making it unpopular to prosecute the basest and the most debasing and oppressing criminals. And thus the influence of concentrated wealth shifts about, first one way and then the other, but always finds some means by which it can exercise its corrupting and destroying devices. Neither justice nor righteousness is in the question before these men. The thing they make their life study is how they can get hold of the greatest possible amount of wealth, and still keep out of the clutches of the law.

Trusts of various kinds have been familiar topics of discussion for a number of decades, but in more recent days the "money trust" has loomed up more foreboding than any of the rest, and congressional investigations abundantly show that it really exists. This is the crowning act of the powers of greed that puts a few men in control of the world, because they hold a "corner" on the world's supply of gold. Commerce and business can move only in accordance with the liking of these kings of finance. Their consent must be obtained before presidents, emperors, or kings can declare war; and if the money power demands it, war must be declared whether the rulers desire it or not. The death, the sufferings, and the devastations of war are not to be taken into account when the men of finance are seized with the desire to invest their gold in mortgages on whole nations.

History affords numerous instances of kingdoms, empires, and states, that have sunk beneath the degenerating influences of wealth and luxury. This fact is too well known to make it necessary to cite any of these cases. But in past ages the means of intercommunication were so meager that while a nation in one portion of the world was crumbling to decay and ruin, there was a sturdy people growing into empire elsewhere that would conserve the blessings and benefits of justice and civilization. But to-day all the world is bound together by the telegraph, the printing-press, the railroad, and the steamship, and there is not an isolated nook or corner of the earth that the hand of the corporations of money lovers has not laid hold upon. Every one of the resources of nature is seized,—its coal, its timber, its water-power, etc., etc. Thus is this dominant power of the age seen

to be holding sway everywhere; and all who are giving careful attention to the controlling sentiments among men, know that the purpose is not to stand unflinchingly and uprightly for "justice, judgment, and righteousness," but to see how the "almighty dollar" can be captured, and how much luxurious and often vice-laden pleasure can be had from it after it is obtained.

Again let it be said that this is not a secret that is given in these pages, neither is it a theory. It is the statement of literal facts. And it is hoped that the reader will give it careful consideration in the light of God's prophetic word, for it has a significant meaning to this generation of men.

With the money power at work everywhere, and especially in legislatures and courts, is it any wonder that our large cities should become so infected with the evil contagion as to make them strong centers in spreading injustice and crime?

In an address entitled "Lawlessness," and published by the Civic Forum of New York City, Charles W. Eliot, retired president of Harvard University, said:

"A well-known politician who had had experience in city, state, and national administration once asked me if I knew what the vice of politicians was. On my professing an uncertainty on that point, he said, 'Stealing, just plain stealing.' When we read about the robbing of cities by their own officials through rake-offs on contracts, commissions on purchases and pay-rolls, padded pay-rolls, and bribes for votes against the city's interests, we sometimes feel as if this experienced politician's verdict were absolutely correct. When we read of officers of the law, whose duty it is to repress and punish vice, habitually

collecting from the haunts of the worst vices large sums of money paid for protection, we feel as if lawlessness could go no farther, as if we had really reached the bottom of the pit. Surely there is no worse lawlessness in any part of our country than that developed by dishonest governments in great cities."

In another part of the same address Mr. Eliot said: "Our protracted criminal trials, with their many volumes of typewritten evidence and arguments, their unreasonable technicalities, ingenious metaphysical defenses, and possibilities of appeal and retrial, are travesties of justice, and in practise amount to a grave public danger. They account for a large part of the increasing distrust of courts in the popular mind."

William H. Taft, in a speech before the Rochester Chamber of Commerce, said, "The one thing which disgraces our civilization to-day is the delays of civil and criminal justice, and these delays always work in favor of the man with the longest purse."

A paragraph from an article in *McClure's Magazine*, by Burton J. Hendrick, sets forth the conditions of the cities in the words that follow: "At different times, New York, Chicago, San Francisco, Seattle, Los Angeles, Pittsburg, and Philadelphia—to name only a few—have found themselves engaged in the fiercest contests with the organized outlaws and outcasts of human society. Their history represents a harassing attempt to keep the social sediment at the bottom—to prevent it from rising to the top and submerging the machinery of government. In these cities the people whose natural habitation is the penitentiary or the workhouse have repeatedly been found in control of the municipal organization. Political parties,

so called, have existed, not for the purpose of maintaining certain civic ideals, but merely as clearing-houses for commercializing the vices that, to some degree at least, seem inherently a part of city life."

In the pool-rooms and policy-shops—and they are usually in the back part of some saloon—every form of robbery is concocted and carried out. The city is districted, and each thief and confidence man has a given territory in which to work, and is placed under the charge of the policeman in that section; and if in plying his infamous business, one of them, either by chance or by design, gets out of his prescribed limits into the territory of another, he is promptly notified by the policeman on duty that he must desist, or be "run in."

As we might naturally expect, in the operation of such a system of iniquity, policemen are appointed and promoted, not on account of bravery or any other peculiar fitness for the responsibilities of the office, but because, according to the slang of politics, they have a "pull." But notwithstanding the "pull," they have to pay for the office, a police captain sometimes paying as high as $15,000 for his appointment.

Space can not be given to the recital of the long story of oppression and worse than highway robbery that are carried on under this high-handed system of iniquity; but this calls attention to the fact that the great cities are standing prominently in the place where "justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness can not enter."

And, furthermore, enough is given in these pages to show that cunning men have taken the vices of the pros-

titute, the degradations of the saloon and gambling den, together with the workings of assassin and robber, and combined them into an organized business; and from this shameful and degraded business, this business that ruins both soul and body, they stoop to get their livelihood. A man will even, while conducting such a business, build him a mansion amid respectable surroundings, marry a wife, and rear a family, from the proceeds of what ought to be his everlasting shame.

What a spectacle is thus afforded! Every city has its great army of men and women who have the vices and crimes of the place under an organization as strong and well defined as the merchants and the manufacturers have for the transaction of their legitimate and laudable pursuits. And this trafficking in vices and crimes is so strictly protected that the men who get their living from the fruits of wickedness pass along in reputable circles of society just as if they were honest and respectable citizens. While these characters are more to be despised than outlaws, yet they have, by blinding the eyes of justice, fortified themselves so effectually that it is next to impossible to detect and convict them. They have linked themselves so closely with the wealthy business interests of the country, and have made themselves so necessary to the wealthy men, that courts are corrupted, and the whole machinery of justice is "turned away backward."

The crimes and corruptions of San Francisco were kept prominently before the world for several years. Able prosecutors and detectives did their best to bring the arch-perpetrators to justice. Everybody who knows the indisputable facts, and the confessions that were made,

will tell you that the men who were prosecuted were guilty. But only a few convictions were secured, and it is with difficulty that those which were secured can be made to stand. Justice and righteousness can not be maintained.

In a speech made before the graduating class of the University of the Pacific, while the San Francisco prosecutions were at their height, Francis J. Heney said that the conditions in San Francisco were no worse than in any other large city of the land. Mr. Heney is in a position to speak with authority on this question. He stands where he has opportunity to know the facts. He also stated, in the same speech, that this municipal corruption is so interwoven with politics that it has destroyed our representative government. The office-holder does not represent the people at large; he represents the political "boss" who has secured his election; and city, state, or national officers that are actuated by such low principles, open the way for the traffic in vice and crime of every form.

It was during the sixties of the nineteenth century that "Boss" Tweed, as leader of his political ring in New York City, was perpetrating frauds that became the sensation of the civilized world. Some who were living at that time can well remember the shock that Tweed gave to society. Evidence was secured against him, and he was arrested and placed in jail, where he died. It was thought that his "ring" of corrupt politicians and officials was broken, and that the exposures were so thorough that we would not soon have a repetition of such organized rascality right in the heart of the governing body of one of our great cities.

But the evil germs had been implanted, and the con-

tagion has spread from city to city and from village to village, until it has become one of the common things of the day to find in the papers reports of the trials of officials who are prosecuted for their crooked course in official transactions.

Cases of official corruption have followed in quick succession from Tweed's time down to the present. But perhaps one of the latest and possibly one of the worst cases is furnished by the city of Seattle. Mr. Gill ran for the office of mayor, making "restricted districts" one of his principal campaign cries, and was elected.

He soon showed the city what he meant by "restricted districts." He and his associates in office—not to speak of them as being associates in vices and crimes—"restricted" the houses of prostitution, the gambling dens, and similar resorts, to certain sections of the city; but in those sections he permitted them to have their crime-committing freedom. He made Seattle such a paradise for thugs, gamblers, prostitutes, and the like, that they came there in droves.

It was a great harvest for Mayor Gill (let us blush when we prefix such a title to such a name) and his confederates. For confidence man, thug, prostitute, and every other representative of vice and crime, were licensed to do their work. They were not licensed by the city, it is true, in the regular way. But these corrupt and corrupting officials gave them full privilege to operate, on payment of a certain proportion of their vice-laden income to the men who had taken oath to support law and order.

When vices and crimes are taxed and made to yield an income to officials, it is easy to see that the officials

work to perpetuate and increase rather than to suppress the evils from which they reap their harvest. And that is one of the worst features of present-day conditions. Men have learned how to make the base appetites and vile passions of humanity, and its criminality as well, a source of easy and enormous gain. Hence one of the industries that must be recognized as in active operation in the world to-day is this infamous industry that derives its gain from vice and crime.

To state the facts in regard to these things, it would seem, ought to raise such an indignant protest of popular sentiment as would drive the wicked business off the face of the earth. But such, it is sad to say, is not the case. There is an indifference or a stupor concerning this condition that is indeed appalling.

It is true that the conditions in Seattle became such a social stench that a petition was started to work the recall on Mayor Gill. But there was indifference on the part of many, while many others were held by fear or personal interest, and consequently it took a long time to get enough signatures to make the recall operative. But the recall election was finally arranged, and a vigorous campaign conducted, and Gill was turned out of office, and a more worthy man seated in the mayor's chair.

But Gill and his confederates did not cease their operations. It was not a great time after his recall until the next regular election. And he so manipulated the politics of the city as to "split" the vote that should have been solidly against him. He came near getting enough votes at the primary to give the mayor's chair back to him, and the reform forces were able to win out at the

election itself by only a very uncomfortable majority. Popular sentiment is not so decisive as to drive these degraded men from the field. They are allowed to remain as infecting germs that spread the contagion wider and deeper, so that it is ever breaking out afresh in more virulent forms.

All such cases serve to show that the good men and women of the time are fighting a losing game against these organized forces of crime and injustice, and therefore the only power left to strike it down is the infinite arm of the Almighty.

It has been fondly hoped and affirmed by many that the exposures of this corruption would produce a public sentiment that would sweep it from the earth; but these high hopes have not been realized.

The testimony of one of New York's leading dailies on the subject is that "the practise among burglars and highwaymen of using torture to compel their victims to tell where they have hidden their money, seems to be on the increase, and thieves appear to be even more ready now with knife or pistol than they were in former years. It is painfully evident that in many parts of the country murderous criminals now feel less fear of punishment than they felt in the eighties or the early nineties."

It is not necessary to say more, for intelligent readers generally are aware of the fact that in all our cities there is a network of organized and protected traffickers in vice and criminality that, it would seem, ought to put the pallors of mortal shame on the countenance of even Satan himself.

If it seemed necessary, the reader might be conducted through the maze of investigations and litigations

that have been and that are still carried on to suppress the fraudulent seizing of the valuable timber, mineral, and grazing lands of the public domain; the monopoly of water rights, both for irrigation and for power purposes; the system of rebating among the railroads, that allows the influential and wealthy shipper to "freeze out" the small dealer; the frauds of the insurance companies; the artful combinations that have been formed in so many ways for the control of trade; and thus on to the end of the list.

We might multiply by the thousand instances of widows whose husbands have been killed by the carelessness or some other fault of the great corporations that employed them. These widows, with a just cause, have gone before the courts for redress; but appeal after appeal has been taken from one court to another by these moneyed corporations, and it is not unusual for from six to ten or more years to be consumed in reaching a decision, and too often this belated decision is adverse to the petitioner. But if it chances to be favorable, the costs of court and lawyer have practically consumed all that is received. In either case the injured person gets no relief.

Such procedure is manifestly for the purpose of discouraging damage suits against these corporations and men of wealth. But it is not necessary to point out its injustice, and every one knows that it has become a general saying that "it is no use to bring suit against any of the big corporations unless you have lots of money, no matter how just or how clear your case."

These evils are not confined to the cities or domain of the United States, as is very well known. From time to time the periodicals of the day are telling us of

the corrupting influences that are leavening the cities of the Old World as well. It is no uncommon thing for the papers to be reporting and deploring the frauds and crimes that are committed by high officials, as well as the more lowly, in London, Berlin, and other influential cities of Europe and the Orient. These reports have shown, among other things, that the same scandalous crimes are carried on there, under the cover of official protection and collusion, that have been discovered and exposed in New York, San Francisco, and elsewhere.

It is a noteworthy fact that, whether it is across the water or in this land of America, when honest, thinking men meet to-day, one of the uppermost topics of discussion is, "What shall we do to stay the avalanche of criminality that is coming down upon us?" There are criminals in high stations and criminals in the back alleys and gutters—criminals have stolen influential offices of state, and climbed into the judgment-seat. "What can be done?" is the anxious query.

Hardly a week passes but the papers tell us of some trusted employee or official who has embezzled thousands, and often hundreds of thousands, yea, even millions of dollars. In many instances these embezzlements fall heaviest on the widow, the orphan, and the struggling poor man, whose careful savings, representing years of close economy, are thus basely stolen by men they have trusted. And in bringing this class of men to answer for their crimes, the same lack of justice prevails. Indeed, society seems to have the idea growing upon it that you can not help the evil, and accordingly men are settling down in stupefied indifference just to let things drift. You will hear some of them expressing the conviction

that a great revolution will come to sweep the evil away. But where can the revolution come from to overthrow it? The temper of society in these days is so violent, and the means of rapid communication are so general, that a revolution would soon spread into all the world, and oceans of blood would flow. Our one and our mighty star of hope is the second coming of the Lord and Saviour Jesus Christ.

The foregoing pages take only the briefest and most limited survey of the increasing injustice of our time. Nor has it been the design of the author always to select the most recent or the most unrighteous deeds from this political and social mire of the present days. It has been the purpose to select representative cases that mark the fulfilment of prophecy. The reader has doubtless been compelled to see and hear much more of it; for it is distressingly prevalent everywhere. The important question is, What does it portend?

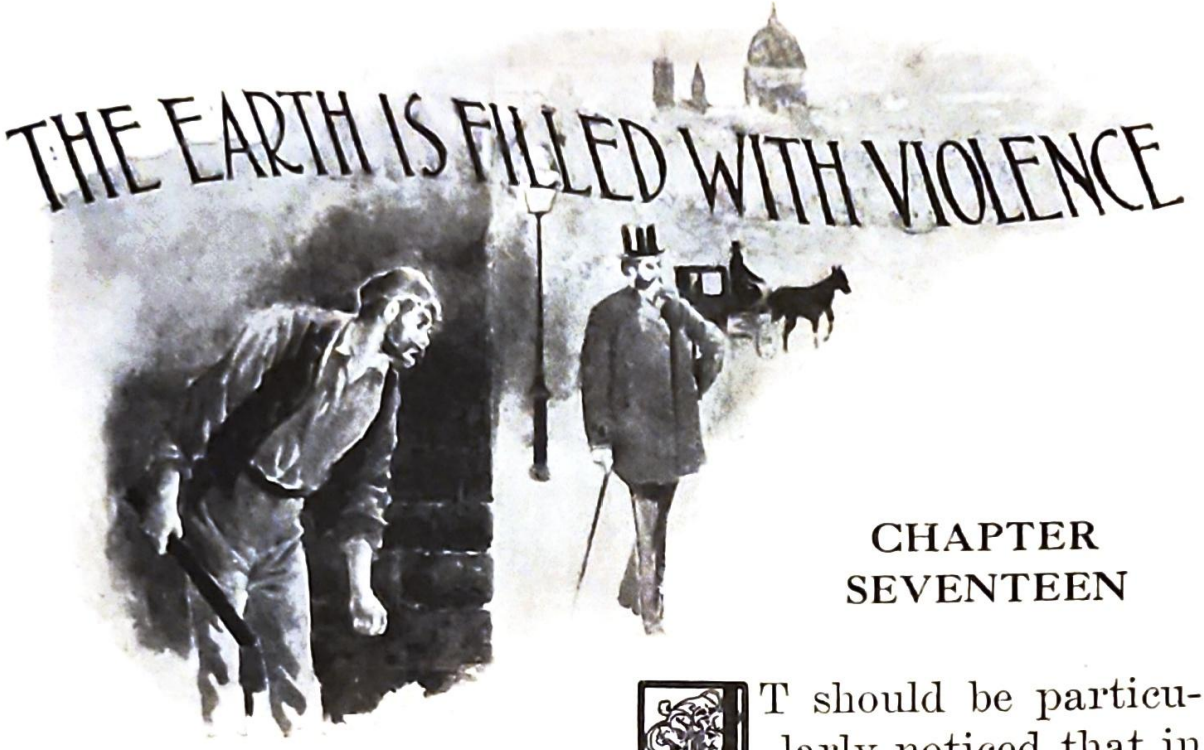
Surely the evils in Noah's time could not have been greater or darker than those which are cursing the world to-day. Most literally are we in the time when "justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness can not enter. Yea, truth is lacking; and he that departeth from evil maketh himself a prey. And Jehovah saw it, and it displeased Him that there was no justice." Isa. 59: 14, 15.

And note further that since man refuses to exercise justice, and has become such a strong oppressor of the weak, and such a devotee to vice and crime, the Lord has given the assurance, in verses already quoted in this chapter, that He will "put on righteousness as a breast-

plate, and a helmet of salvation upon His head; and He put on garments of vengeance for clothing, and was clad with zeal as a mantle. According to their deeds, accordingly He will repay, wrath to His adversaries, recompense to His enemies."

Looking to this world, the prospect is gloomy enough indeed; but there is a great gleaming of light. It is not centered in this corrupt earth, however, but it is shining from that Book which holds forth the promises of the Coming One. All hail to this glorious light of eternal day! Justice in the earth is hard to find; but justice from on high is about to strike. Who, with a knowledge of the facts, can expect that it will be long delayed?





CHAPTER SEVENTEEN

IT should be particularly noticed that in speaking of the days of Noah, the record says, "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:13.

At that time the land had become "filled with violence," and God found it necessary to destroy the earth. The misery, the oppression, the vices and crimes that abound where everything is given up to evil, would of course, if time were given them, work out the destruction of the whole race; but it would be amid prolonged tortures and indescribable anguish, from which no possible good could result. Hence the divine destruction of such abandoned evil is in reality the measuring out of infinite mercy.

The agencies are actively working that must soon produce the terrible condition of which it will truly be

said, "The earth is filled with violence." Who has not been impressed by the rapidly increasing tendency toward "mob law"? Day by day the record comes to us of some poor wretch who, without the benefit of either judge or jury, is taken with "violence," and brutally and inhumanly put to death. Leading jurists and statesmen, viewing this increasing tendency to mob "violence" in dealing with crime, regard the situation with grave apprehension. The Hon. I. C. Parker, judge of the United States District Court for the Western District of Arkansas, says:

"When we go to the facts, . . . *we can easily recognize that the greatest evil of any civilized age is confronting us,* not only in the shape of crimes committed by individuals, but also of crimes committed by masses of men who are endeavoring by bloody and improper means to seek a remedy—I mean those who band themselves together as mobs to seek that protection which they fail to obtain under the forms of law."

Judge Parker also states his opinion as to the cause of this increase of murder and mob violence. He says: "It is largely because of the corrupt methods resorted to, to defeat the law's administration, and because courts of justice look to the shadow, in the shape of technicalities, rather than to the substance, in the shape of crimes. . . . Now, the condition is so serious—*and it is growing more so all the time*—that there must be some remedy. . . . The cause of this condition springs in part from a morbid, diseased public sentiment, which begets undue sympathy for the criminal, and has none whatever for his murdered victim. It grows out of the indifference of the people to the enforcement of the

criminal law. It arises from corrupt verdicts begotten by frauds and perjuries. It arises from the undue exercise of influence, either monetary, social, or otherwise, so that juries are carried away from the line of duty."

The foregoing statements were made after a careful and exhaustive study of the subject. The judge has had unexcelled opportunities to scan the whole field, and learn the true state of affairs, and he has studied simple facts that men and women everywhere are affirming and deploring. In harmony with the foregoing from Judge Parker is the following statement of Judge Elliott Anthony:

"There is dissatisfaction everywhere throughout the country in regard to the methods adopted and the course pursued by our courts in dealing with the violators of the law, and it is but little wonder that the people in some of the oldest portions of the republic have at times become exasperated at the trifling and juggling which are allowed, and have wreaked summary vengeance on thugs and assassins, to the disgrace of civilization and the age in which we live."

Following these statements, the words of the lord chancellor of England are forcible and to the point. He says: "There is nothing which will so dissociate men, which will drive nations to madness so quickly, as the belief that the justice of the country is not honestly and impartially administered."

Mr. William H. Taft, who served with distinction on the bench and also in many other conspicuous and responsible positions before he was elected to the presidency, has recently said:

"There are abundant evidences that the prosecution of

criminals has not been certain and thorough to the point of preventing popular protest. The existence of lynching in all parts of the country is directly traceable to this lack of uniformity and thoroughness in the enforcement of our criminal laws. . . . The inequality that exists in our present administration of justice, and that sooner or later is certain to rise and trouble us, and to call for popular condemnation and reform, is in the unequal burden which the delays and expense of litigation under our system impose on the poor litigant."

Ex-President Eliot, in his lecture on "Lawlessness," quoted in the preceding chapter, says the following upon this subject of violence:

"The defenses of society against criminals have been broken down. A state mounted police, with a thorough military organization, is needed in every part of our country—north, south, east, and west. The impunity with which crimes of violence are now committed is a disgrace to the country, and demonstrates the urgent need of much more effectual protective forces. These forces should be provided, whatever they cost, for the credit of free institutions, which ought to prove themselves at least as competent as other governmental régimes to provide the people with security for their lives and property. It is time the American communities realized that a government which does not secure to its people order, tranquillity, and immunity from criminal violence and the fear of such violence, does not deserve to be called civilized."

The statements of these well-known men are not given to prove facts, but to state facts that every one knows are in existence all about us at this very time. Not only

is it known that these facts exist, but it is equally well known that the wrong conditions pointed out are spreading and deepening with an alarming rapidity.

The mobs that rise up so frequently like armies in various parts of the country show the violent tendencies of the times. There is a regular epidemic of lynchings, riotings, and the like. The spirit of anarchy has so taken hold of the minds of a small class, that no reigning monarch or other ruler, be he ever so upright and kind in his administrations, is safe from the plots of skulking assassins, who lurk at every turn to catch an opportunity to take the lives of the ones standing at the head of governmental authority. The unusually large number of rulers who have fallen victims to this reign of lawlessness, during recent decades, in both this country and foreign lands, are among the silent witnesses to the growing violence of our times. And this turbulent rioting spirit is increasing very rapidly, and shows that the restraining bands of law and order are being consumed by the fires of unbridled hatred and revengeful emotions.

Bishop Newman said: "This is the most unsettled condition of the world since the crucifixion of Christ. . . . The stability of government is no longer a fact. Change is in the atmosphere. It is just as true now as a thousand years ago, 'Thou knowest not what a day may bring forth.' . . . Statesmen are at their wits' end. Philosophers speculate in vain."

The forcible truth of Bishop Newman's statements may be fully realized by any one who will take the trouble to note the events of these days.

Look at the domestic troubles that are perplexing the governments of earth. There are riots, and strikes, and

outbreaking discontent everywhere. No man can predict the day when these will result in wide-spread turmoil and openly violent strife. Revolution is smoldering on all sides, and it can not but break away from its restraints at no distant day; and when once it becomes general, there is no power this side of the second coming of Christ that can ever stop it.

Socialistic tendencies are gaining rapidly in both the Old World and the New. And while the Socialist may have lofty ideals of "humanitarianism," yet it can not be denied that he echoes the mighty roar of general discontent. Witness the recent industrial wars of England; similar conditions that have obtained in Spain and France; Germany's social troubles, which forebode violence and strife; the seething caldron of revolution in Russia; the social turmoil of Austria, Italy, and the countries in general that make up the south of Europe. India is a menace to her rulers, because of her turbulence; China, Japan, and the rest of the Orient have imbibed the same unhappy spirit that is so prevalent; while the revelations that have come to light through the confessions of the McNamaras (to mention only one of the items) show something of the desperate sentiments that are cultivated here against the great organizations of business and manufacture.

Every nation has her contending elements. Solidity and union in society can be found in no country. And while this has always been true to a limited extent, it has never presented such conditions and such social dangers as to-day. And where so many influences are working, and all at cross purposes with one another, it must be evident to any one that this seed-sowing will produce a harvest of anarchy and violence. As already suggested,

many think that these conditions betoken a great revolution that will purify the world; but a revolution of purification could never come out of such a sea of discord and strife. For not only is society broken up into these warring factions, but there is such a prevalence of immorality and criminality that the only result that could come from the breaking loose of such forces would be the absolute chaos of anarchy itself. The restraining hand of the Almighty is the only power that keeps these forces from bursting forth and flooding the world with a deluge of destruction. We may well sing praises to the Most High that it is His divine plan to send His Son to earth to cut this prospective reign of terror short in its mad career, and thus keep it from reaching the possible limits of its direful harvest.

In all the world may be found, as some one has termed it, "the century-vexing problem of capital and labor." There is an irrepressible strife between these two camps. We may seek to minimize it by words; but the evil growth is there, nevertheless, and sooner or later the world-wide struggle will begin. Money has been used to defeat justice, it has been used to control elections and legislatures. Fortunes have been accumulated that rival the stories about Midas and Crœsus; and over against these colossal treasures and their possessors may be seen the gathering legions of organized labor as well as the army of the poverty-stricken and destitute.

In every strike "violence" is becoming more pronounced. The hatred that is cultivated against trusts, corporations, and the individual possessors of great fortunes, is growing deeper and more vengeful.

Briefly reviewing the situation, we find that the love

of money is corrupting the age. The judge is blinded by bribes. Money is used illicitly to elect legislators, and also to influence the making of laws. With these evils working so extensively in what are called the higher circles, composed of the wealthy and influential members of society, is it to be wondered at that town and city politicians should learn the lesson, and put it into active operation? Need we be surprised that the city has its corrupt politicians, its dishonest and criminal policemen, and its magistrates who will not protect the oppressed, and who seek a bribe to influence every decision? And when the magistrate or judge will free the robber and assassin for a gift of money, it is but a natural consequence that murders and robberies should become more numerous and daring.

In short, society to-day is a school that is filling the world with criminals, and the fact should not be passed by that a flood of pernicious literature is a mighty factor in this debasing work. Especially does this literature pervert the minds of boys and turn them into the downward road of criminality while they are yet children. It has become a very common thing to read of lads and even little lasses still in their teens who commit robberies, murders, and all the rest of the crimes.

Juvenile courts have become very general, and are a necessity of these modern times. The corrupting influences among children and youth are poisoning the very fountains of society. The parental care and restraint that should correct this evil are so sadly lacking that many societies and organizations have been formed to try to turn the wayward children from the path of ruin. Many have suggested state control in order to make the rising genera-

tion what it should be. But with the corruptions that every one knows abound in the organization of the state, how can there be any hope in that direction?

Now, in the very nature of things, all these corrupting practises of this time are drowning the sense of justice. The world is driving headlong into that time when "every imagination" will be "only evil continually"; and who can conceive the extent of the "violence" with which the earth will be filled when the harvest of sin is fully ripe?

The Lord looked down the ages to these last days. He has shown in advance what the culminating works of sin will be. He has taken pains to unmask it, and in every way possible to warn us against the evil, while He freely offers us the good. Many of the poor souls who are floundering in the lowest depths of the dark sins of this time do not know that the Saviour still loves them. They are not acquainted with the truth that He died not only to save them, but to make the depths of His love more manifest to them.

In these last days truly "the earth is filled with violence." Though this violence has not yet broken out with all its malignant terrors, nevertheless the seeds of the evil are rapidly growing into a prolific harvest. But "the days of the Son of man" are at hand. He will separate sin from the hearts of all who will yield to His molding touch, and He will fashion them into jewels of His grace. Then in that near day of His coming it will be a joy to be made like Him; for we shall see Him as He is. And every one who has this hope in him is so filled with rejoicing that he has no fear for the violence or any of the other disturbing features of this time.



CHAPTER EIGHTEEN

THE Saviour made mention of the "days of Lot," as well as the days of Noah, to represent the depths of vice that would be reached in the last days. Let us read His words again: "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

The word of God tells us that in the "days of Noah" "every imagination" of man's heart was "only evil continually"; and since these same depths of evil imaginings will prevail again at the close of time, it should not be a matter of surprise that the corrupting vice of Sodom as it was in "the days of Lot" will break out as a debasing plague.

The grossest sin of Sodom was her abandoned licentiousness. When we wish to describe the very lowest sink

of lust, we speak of it as a "veritable Sodom." The depravity of mankind was manifested in that wicked city in its vilest and most shameful forms. It is sad to know that the human race, excepting those, of course, who resist the influences of Satan, will again be led by him into such gross sensuality; but such is the prediction of the word of God, and it is being fulfilled.

The prevalence of licentiousness is only too apparent. The evidences of the existence of houses of shame are not disguised. It would seem that our boasted civilization should sweep such disgusting spectacles away, as too loathsome to be endured; but legislatures and city councils, at least to the extent of a majority, look upon the prostitute as a necessity; and, besides, as already pointed out, the corrupt city officials have made her an asset in business—they reap a harvest of money from her vices. Age-of-consent statutes have been enacted that allow men to seduce little girls to their ruin, with no fear of legal penalties to deter them.

It is a mystery how grown-up men—the fathers of girls—can stand up in the legislative assemblies, and seriously propose and enact such laws. How can men be so lost to the sense of shame, even if their sense of justice is gone, as to support the idea that a child in her early "teens" may "consent" to abandon her virtue, without being first deceived by a base libertine? Why, a child of such tender years can not comprehend what she is doing. She does not as yet have the mental development that will enable her to look down the awful road into which the cruel, lustful seducer is turning her childish, innocent feet. "We are in the full blaze of the great enlightenment and humanitarian civilization of the twen-

tieth century!" Yes, that is the boast of this age. But, nevertheless, can any one imagine that Sodom could have done much worse than first to make such great pretensions, and then deliberately make laws that would shield the villain of lust in ruining little girls? No child can give her consent to such vice, and realize its enormity; and such age-of-consent laws are nothing less than a legal protection to the vice by which, with satanic cunning, the innocents are hurled into shameless ruin.

But these "age-of-consent" laws are only in harmony with the idea that has become so common that it is necessary to provide for the "regulation" of vices. It is claimed that they can not be rooted out, and hence it is necessary to make laws to "regulate" them. And yet these same men who claim that vice can not be stamped out, will tell you in the next breath that the world is growing better and better and soon we will have a millennium of righteousness. How can there be a millennium of right-doing in a world where vice can not be destroyed, but can only be "regulated"?

The attempt to "regulate" any form of evil by law gives it a standing that can but result in its increase. The liquor traffic has been "regulated" by law, with the result that the consumption of intoxicating drinks has increased from 4.17 gallons per person in 1840 to 26.53 gallons per person in 1907. And the very sentiment that asserts that the debasing vices of the brothel must be permitted and "regulated" only serves to increase the evil. The divine injunction is, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13:14. Every perfectly true person will stand on this platform.

There is a regular traffic in young girls; and that is one reason why these age-of-consent laws can still hold their place on our statute-books. Men of wealth who frequent the house of shame will pay a big premium to get young and innocent girls for their vile purposes, and the brothel sends its agents out to find little girls who are just entering their teens. Sometimes these innocents can be lured away by childish gifts; sometimes, if they are a little older, the villains make love to them, and propose to marry them; and finally the unsuspecting child is enticed into a life of shame, misery, and ruin.

Only demons could inspire such work, and only men who are under the beguiling influence of demons would yield themselves as agents to do it.

But, you ask, how can such evils be carried on in a civilized land? Why is not the law invoked, and the evil stopped? Here, again, is where the corruption of the officers of the law serves these vile persons in carrying on their traffic of shame. The laws in most localities are against houses of ill-fame; but the policeman is bribed, or perhaps it would be nearer the truth to say that the policeman takes it upon himself to license vice and sensuality.

In the investigations of corruption in San Francisco, Seattle, Chicago, etc., it has been proved over and over again that the house of prostitution was one of the main sources of steady income to the gangs that held corrupt power. The vice is entrenched everywhere, and describing it in one city is only to disclose what is in existence in every other. Vice has always existed to a greater or less degree, but this covetous age has seized it as a lucrative business, and shams respectability while carrying it on.

Does not a knowledge of these horrible facts cause the heart to burn with indignation? Does it not make one feel ashamed that he belongs to a race that has sunk so low?

With the police force financially interested in the perpetuation and increase of prostitution, it is easy to see why it is so difficult to protect young girls from being dragged into the corruption of the brothel. Agents are sent out everywhere to be on the lookout for victims to lure into the dens of vice; and oftentimes the very blue-coat who is appealed to for protection will only help to make the ruin of the victim all the more secure. Thousands of the young women who are held in the houses of ill-fame have been decoyed there, and are kept against their will—a thing that could not be done if officers were faithful to their high responsibilities.

While speaking of the financial and business interest that many public officials have in the resorts of vice and prostitution, it should not be overlooked that there is a regular slave traffic in young girls. Traders a hundred years ago brought black men and women to these shores to sell them to a life of toil on the plantations of slave-owners. But a far worse and more degrading slave traffic is going on to-day. Wiley J. Phillips, chairman of the White Slave Traffic Committee, in his annual report Nov. 1, 1907, said:

"There is still a traffic in human beings in the United States, and Chicago is a great slave market. In the Twenty-second Street district of Chicago 278 young girls under 14 years of age were taken from disreputable resorts by the police in two months. America is not only receiving girl victims of an organized traffic, but is ex-

porting them to other countries. Seattle is an exporting station from which girls from Los Angeles, New Orleans, and New York, are sent. The number of foreign girls in disorderly houses is proof of the systematic importation. with which the Government should interfere."

At a later time than the writing of Mr. Phillips, a "vice commission" made careful and exhaustive research in Chicago in order to get the real truth of this "white slave traffic." When their investigations were over they published their findings in a book, and their mere recital of facts presented such vile conditions that the United States postal authorities deemed it necessary to exclude the publication from the mails.

In the early part of the year 1912, in the territory between Chicago and New York, some 1,700 young girls were reported missing during about thirty days' time. These girls drop out of sight, never to be heard of again, for the "white slave" kidnaper is able to secrete them completely, while he (or she, as the case may be) compels these innocents to enter a life of prostitution. Think of the miseries and heartaches that fall to these young girls who are ruthlessly torn away from their homes and never again allowed to see father or mother or any other relatives. They are kept under the influence of wine and drugs until they become abandoned to their shameless life; and then their course downward to the grave is most rapid indeed, for very few of them live more than four or five years after they are dragged into these habitations of Sodom.

Consider what this means! Young girls are decoyed from their homes, and in many cases, to make sure of them, they are deported to foreign lands, to enter the

slavery or the house of prostitution. They are compelled to take up this life in spite of themselves. Their captors keep them so securely imprisoned that they have no opportunity to appeal to any human hand for help. Away from home and in a strange land, they are doomed by these human fiends to their life of misery and shame. Some people will mock at such things as being of no consequence. But it is just because the world is being filled with crying evils of this and many other descriptions that it will be necessary for the Lord Jesus to come in person to put an end to it. He has definitely promised it, and His clear promises are the bright and cheering hope of the righteous.

Greed for money on the one hand, and great destitution on the other, are also powerful factors in producing this wide-spread licentiousness. In our cities the so-called "merchant prince" in many instances pays his girl clerks starvation wages, and then deliberately teaches them to "make up the lack" by giving themselves as concubines to the respectable (?) libertine. This statement seems too shockingly disgusting to be true; but it is nevertheless a fact.

The Rev. Louis A. Banks, in his book "White Slaves," has a chapter on "The Relation of Wages to Morals," in which he says:

"I received a letter from a gentleman in Conway, N. H., this week, who writes, not knowing that I was intending to discuss this question: 'After you have given the sweating system one round, can you not take up the question of the girls working in the big stores? I have just heard a well-authenticated account of a man high in authority in one of the largest stores, suggesting the

way to ruin to a young girl from the country, who said, when she learned what her wages were to be, that they would not be sufficient to give her a bare support. This not only shows the attitude of these wealthy merchants to the souls of their working girls, but it shows that they are conscious of their attitude, and have deliberately chosen to take it.' I am told, upon undoubtedly credible testimony, that another young woman who came to Boston from the country, and sought work in several stores, was so outraged at the vile suggestions which were made to her about means of adding to her salary, that she went back to the house of her friend,—a lady of as high standing as any in the city,—and cried and sobbed all night long. She said she would beg or starve before she would submit herself to such outrage again.

'It is impossible to turn these incidents aside as exaggerations. They are horrible, I know; but the most horrible thing about them is that they are true."

Some time ago the New York *World* contained a most touching and pathetic appeal from a young man, who, on account of continued illness, had lost his position, and was unable to protect the young lady he had chosen to make his life companion. The appeal read as follows:

"In the interest of humanity I beg you will find space for this appeal—an appeal for protection for a young girl struggling against heavy odds in the battle of life—an appeal for some one to show her that vice is not always triumphant over virtue; for some one to prove that it is not always necessary for a penniless girl to sacrifice purity and honor to gain a livelihood in this modern Babylon.

"I seek only the protection of some Christian family

or nome for one who will not be a burden, for one whose own life has become burdensome to herself from the continual persecutions she has had to resist, even in private houses and other places where her lot has been cast while striving to earn a living, and who even now is in daily peril of contamination under circumstances where the word of a defenseless girl would be powerless against the machinations of conscienceless fiends. What mother will stretch out her hand to save this unprotected daughter, not for charity's but for mercy's sake?"

The editor of the *World* said concerning the foregoing appeal:

"It is a cry of distress from one of the humble orders of life, and is the more moving and instructive because such cries are usually suppressed by the conditions which cause them. *There are doubtless thousands of similar cases* of young girls driven by the stress of poverty to hold perilous positions, and continually to expose themselves to repeated temptations of their remorseless employers. It is small wonder that under the prolonged strain, subjected to all forms of enticement and even intimidation, human nature often wearies of the protracted efforts of resistance, and the victim falls at last a prey to the crafts and assaults of a treacherous sensuality."

That the pollutions of lust are not confined to this country may be seen from the following statement from Lady Henry Somerset in regard to the condition of London. Speaking of the drink habit, so general in that great city among women and girls as well as men and boys, she says:

"It is impossible to overrate the influence, the soul-destroying influence, this habit has had upon the homes

of the poor; for it is by this, I am convinced, that the idea of right and wrong has come to be hopelessly confused when it is not absolutely lost. It is *not uncommon* to find a mother who since marriage has been a faithful wife, and perhaps before that a virtuous girl, looking on with indifference while her daughter 'goes on the streets,' and is lost in the unnumbered legion of victims hourly sacrificed to the demon of vice. She may regret the fact, as a mother in a wealthier station might regret her daughter marrying beneath her; but there is no shock, no natural horror at the wanton marring of God's fairest handiwork, a woman's soul. In our long worship of mammon, the shame of poverty and the shame of sin have been confused. To the poor in their misery the burden of disgrace is but a slight addition to the load they already carry."

While the evidence of the foregoing paragraphs pertains to the open shame of the public prostitute and the traffic that has been established through the lusts of licentiousness, yet it is by no means the whole story. The revelations shown in the rapidly increasing divorce cases, as well as other facts that could be mentioned at length, give proof that the monster of licentiousness has invaded the sacred precincts of the home to do its soul-destroying work. The facts are too well known to require reciting here.

But if anything further were needed, quotations could be added to almost any extent from the *Ladies' Home Journal* and other reputable publications that have conducted extensive and painstaking investigations in this field in order to create a sentiment that would apply a remedy. But it is not necessary to produce further testimony to

show the conditions of sensuality that exist. Indeed, it would hardly seem necessary to produce any testimony other than to cite the scriptures that tell of the conditions God said would obtain in this time, and then ask the individual to look around at the state of things as every one knows it to be. Even the fences by the roadside, the walls of public buildings, and the columns of nearly every paper in the land, face us constantly with ingenious advertisements of nostrums offered as a panacea for the numerous diseases produced by sensuality. Such extensive advertising costs large sums of money, and it would not be continued if it did not pay; and the thing that makes it pay is the prevalence of the debasing and disease-producing sins of Sodom. If no other evidence were given, there is enough in this one item of the extensive advertisements of remedies for these vile diseases, to show how full of vice the world must be.

Can there be any doubt that we are living in the days on which the Saviour fixed His prophetic eyes when He said, "As it was in the days of Noah, . . . likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed"?

And how forcibly do the words of the prophet Hosea come to mind:

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By *swearing*, and *lying*, and *killing*, and *stealing*, and *committing adultery*, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls

of heaven; yea, the fishes of the sea also shall be taken away." Hosea 4: 1-3.

"Swearing, and lying, and killing, and stealing, and *committing adultery*" have broken out, and truly "blood toucheth blood." Sodom, with its vile pollutions, is being reproduced all about us. And who can estimate how soon it must be decreed that the pure eyes of God can endure the scene no longer? The Lord made an example of Sodom anciently; there can be no mistaking His purpose in dealing decidedly with this modern Sodom that has spread its corrupting vices over the entire world. At that time His dealing was with a single city, but in this time His dealing is to be with all the inhabitants of the earth at the second coming of His Son. How cheering the thought that Jesus is soon to come and bring this reign of sin to an end!

Those who are found corrupting themselves at His coming, will be destroyed by the brightness of His holiness and purity, which will be so gloriously revealed in that day; and He has faithfully pointed out all these things, in order that we may know and avoid the dangers of these times, and be ready to meet Him. Now He is yearning over every sinner, no matter how vile and polluted, and is earnestly calling each one to repentance, that He may purify his heart, and clothe him with the white garments of righteousness.

The sinner who has plunged to the very lowest depth still finds in Jesus his Friend. "For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto

the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

Think of it, O soul burdened with a load of sin! Jesus so loves you that He took upon Himself our flesh,—this flesh that is so full of the tendency and desire to sin,—and all this that He might "*be touched* with the *feeling* of our infirmities." Then, tempted and sinful one, whoever and wherever you are, the Lord of glory is "touched" with your burdens; and when every earthly friend has forsaken you, know that He is ever your Friend. He knows all about your difficulties and trials; and as He knows your case perfectly, if you will only trust Him, He will administer just the consolation and help that are needed.

The scribes and Pharisees of old, with their manufactured dignity and sham holiness, "brought unto Him a woman taken in adultery," and asked Him what should be done with her. She bowed trembling before Him, and no doubt expected to hear Him condemn her to death; but the Master, His pure and discerning eye piercing the inmost secrets of their hearts, said to the Pharisees, "He that is without sin among you, let him first cast a stone at her." Conscience-smitten by the irresistible sense of their guilt, they began one by one to steal away from His presence. When she whom they thought too vile to live was left alone with her Lord, He asked her, "Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." See John 8:3-11.

When Jesus said to that fallen woman, "Go, and sin no more," there was power in that word both to cleanse her from all past sin, and also to keep her from falling

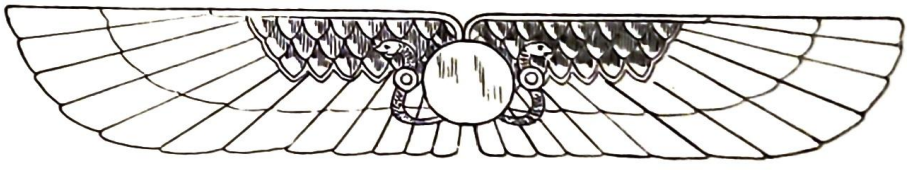


"He that is without sin among you,
let him first cast a stone at her."

again, so long as she continued to trust the Lord. Jesus hated sin worse than it was possible for those Pharisees to hate it; but He knew how to separate the sin from the sinner, and to speak peace to the burdened soul by saying, "Go, and sin no more."

He is coming very soon to destroy all evil; and at that time, if wickedness is still found in our hearts, the only thing for us will be destruction, with our sins. But, O, He is now inviting us to come to Him, confessing our sinfulness, that He may cleanse us, and make us so pure that we may greet Him with rejoicing when He comes!

"To-day if ye will hear His voice, harden not your hearts."





CHAPTER NINETEEN

THE question is asked, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. The very form of the expression shows that the Saviour's question is an emphatic statement of the great lack of genuine faith among those living at the close of time. This fact is further confirmed by His answer to the question, "What shall be the sign of Thy coming, and of the end of the world?" The Master says, "Because iniquity shall abound, the love of many shall wax cold." Matt. 24:3, 12. Then a great lack of faith, abounding iniquity, and the love of many waxing cold, are sufficiently prominent in the last days to be mentioned as among the signs of the Saviour's coming.

Another scripture is to the point in this connection. It reads: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of

godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

This scripture tells us plainly that "perilous times shall come," and just as plainly does it say that these perils shall be "in the last days." No matter what our views may have been to the contrary, we should now surrender to the statement of God's word. What God says of the case is correct; what He has pointed to as signs of the end will surely appear, and we may see them if we will.

There is another point in this text quoted from Timothy that we must not pass by. The apostle not only tells us that "in the last days perilous times shall come," but adds, "*For* men shall be lovers of their own selves," etc. The word "for" in this connection is equivalent to "because." Then the perils of the last days are brought about "for," or "because," men are so filled with covetousness, pride, and all the rest of the long list of the sins mentioned in this text. Note particularly that the text says that those engaged in these sins of darkest hue, are at the same time "having a form of godliness, but denying the power thereof." The world does not have a "form of godliness." Only a backslidden church could be in such a condition—a church filled with "lovers of pleasures more than lovers of God." When the things mentioned in this text appear, we may know that the "last days" are reached. For these days will be made "perilous" by the prevalence of evil. "Iniquity shall abound," and over all the mass of sin those who, by a lack of faith in God's word, are denying His power, will throw the hypocritical robes of a "form of godliness."

With these quotations from Matthew, Luke, and Paul agrees the statement of Peter: "Knowing this first, that

there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

As the doctrine of the second coming of Christ is preached, there will be "scoffers." And, to be sure, since they are "walking after their own lusts," they will say in derision, "Where is the promise of His coming?" But the believer in the sure word of God will not be affected by these scoffers, except to see in them the evidence of the Master's coming, and, in pity for them, to work and pray that their hearts may be touched by divine grace, and turned away from their scoffings to a Saviour's tender love.

How faithfully do these scriptures disclose the perils of the "last days"! How pointedly they tell us that sin shall be glossed over by the "form of godliness"; that faith will be almost wanting; that the "love of many shall wax cold"—and all because "iniquity shall *abound;*" and that amidst it all will be found the "scoffers," making light of the "promise of His coming"!

With these scriptures before us, telling us so plainly that in the "last days" "godliness" will become a mere form among the great multitude, we have only to look about us to see the literal fulfilment.

The thing that we naturally expect when we go to the house of God is to hear the preaching of the gospel "in the demonstration of the Spirit and of power." The theme that should be dwelt upon is the "Lamb of God, which taketh away the sin of the world." But in how many of our churches is the preaching of the simple gospel

sadly lacking! I have met hundreds of people, representing all our various denominations, who recognize and deplore this fact.

But why this lack of power in the church? Why do we see only the "form" when we should expect to find the life and power belonging to the Master's church? There is one little statement in a text already quoted that furnishes the answer. Observe that it is said of those who have this "form of godliness," but deny "the power thereof," that they are "lovers of pleasures more than lovers of God." The pleasures that God offers are soul-satisfying, real, substantial, and abiding. They are filled with indescribable joys, and leave behind them only pleasant memories; and mingled with these pleasures is that joy of the Lord which comes from helping those who are in need. It is to deny self, and do right. There is an infinite joy and an eternal satisfaction in following the Lord's way. But by those living in the last days the transient pleasures of the world are chosen instead; and to such an extent is their pleasure-seeking carried, even while maintaining a "form of godliness," that it marks one of the distinctive signs of our times. Seeking for pleasure for the mere sake of selfish enjoyment has ever been the pursuit of the world; but now the craze takes possession of the church, and plunges it also into the ephemeral and delusive pleasures of time and sense.

Who is there to-day that has not been impressed with the efforts made by so many of the churches and in so many places to supply amusement? This is done, of course, ostensibly to "raise money for the cause," or "to attract the young people in the church." Rev. Mr. Hale, who has made extensive observations in regard to church

entertainments, gives an outline of what came under his notice during a single year. He mentions a church in Massachusetts which produced in regular theatrical fashion "Violet in Fairyland" and "A Comedy of Errors up to Date." A number of churches in the same State joined in giving a "laughable performance" entitled "Aunt Jemima's Album." The young people in a church in Iowa gave a "New Woman Social." "The Mystic Midgets" is produced by a church in another quarter. And so his list continues. These are but a few of the semi-theatrical performances that are being given all the time in our churches all over the land.

In almost every community the churches are vying with each other in producing some form of silly amusement. If we were to go to a show or theater, we would naturally expect to see such performances. But have we actually reached the time when the professed church of Christ is showing herself to be imbecile by the worse than silly shows and counterfeit theatricals that she is giving, to the infinite satisfaction of Satan, while claiming that it is all done in the sacred name of Christ? Who can read or behold such things without a sense of the deepest sorrow and shame?

Christ has not given the commission to go into all the world and amuse and entertain people. But He has bidden His followers go into all the world and preach the gospel to every creature. And when pastors and people turn to giving shows and entertainments, that very thing advertises their lack of gospel power. Christ never lacked people to listen to Him, and those who follow His divine methods will also meet with His success.

God's power is just as great now as it was on the day of Pentecost, when the people were drawn to hear the preaching of the simple gospel, not by shows and sensational parade, not by the thought of fun and very questionable amusements, but by the Spirit of the living Saviour. That power is waiting still for all who will receive it. How can we more effectually deny the power of God than by resorting to amusements to draw people to the church? How sad that the church should be so blinded as to be willing to change the experiences and realities of Pentecost for the modern church fair and theatrical display!

There are many who realize the situation, to some extent at least, and are crying out against this terrible condition into which the church of Christ has fallen. Pages of testimony might be given from these, but only a few paragraphs are necessary.

Rev. Walter A. Evans says:

"Evangelical Christianity, born anew in the German Reformation, baptized under the hands of the Puritans and the Wesleys, has already so far apostatized that another reformation is needed. . . . The cold formalism of a utilitarian religiousness, ornate with pomp and ceremony, makes of the church of the present day, to a very large degree, a valley of dry bones greater than that which Ezekiel saw, and as sorely in need of a divine afflatus to give it life. Social discontent, born of pinching poverty on the one hand and riotous riches on the other, gambling, intemperance, commercial dishonor, political corruption, and the whole pestiferous brood of evils which prey upon the nation and threaten its peace if not its perpetuity as a free republic—they *all* find

their coveted opportunity, when they do not find their abetment, in the worldly ideals, the grasping covetousness, the denominational pride, the sectarian selfishness, the moral cowardice, and the spiritual apathy of the church. . . .

"Why is it that there are so many lodges to every church, and that so large a part of the humanitarian and reformatory forces that make for human weal in the present life are centering outside of the church? Why is it that, as every minister of the gospel knows is the case, so large and increasing a body of noble, honorable and high-minded men of every community, men who fear God and revere Jesus Christ, are standing studiously aloof from the church? . . .

"But some one will exclaim: 'Our organizations! Look at our new organizations, millions strong!' To which one might fittingly reply in the words of . . . Mr. B. Fay Mills, 'They are very deceiving.' Or one might, by way of amplification, say that multiplication of organizations within the church, wisely constructed to fit the social instincts of youthful human nature, colossal conventions worked up systematically after the most approved methods of a political canvass for twelve months previous—they may cause a great buzzing of wheels and rattle of machinery that look much like spiritual vigor. But all this machinery, while it can *use* power, can not generate it. It can neither repair a defective boiler nor replenish a furnace, the real trouble with which is that *the fire is going out.* The adding of another wheel to the machinery does not increase the power. Nay, is not this unprecedented multiplication of organizations itself a striking sign of weakness and spiritual degeneration?

May it not be, after all, an attempt to brace a man on his feet by artificial means, when the fact is he is suffering from heart-failure? What is the matter with the old bottle that *it* won't hold wine? The church of the apostles, the Puritans, and the early Methodists turned the world upside down—*not* by organization, for they had practically none, but by the irresistible power of deep moral conviction, unquestioning faith, and a spiritual unction that was the outcropping of a new and divine life. But to-day, instead of one chasing a thousand and two putting ten thousand to flight, it takes a thousand church-members to chase one evil, and then they don't catch it—unless there 'is something in it.' . . .

"The church is made the decoy of the hunters of fortunes; it is utilized as a screen of scoundrels. . . . Yea, it has become a great tree, and respectable sinners—respectability is a *sine qua non*—legal robbers, and pious frauds lodge under the shadow of it. . . . One can not single out any one denomination as being especially guilty of exalting pelf above piety. The same conditions widely prevail, and one is probably as bad as another."

How pleasing it would be if we could truly say that the statements of Mr. Evans were overdrawn! But every one who thinks, knows that what he says in the foregoing paragraphs is only too literally true. Do we not see that the church is rapidly being filled with all the iniquities mentioned by the apostle, and that it is in reality rapidly reaching the place where it holds only "a form of godliness," while "denying the power thereof"? God has told us what would take place in the last days, and we see it now right before our eyes.

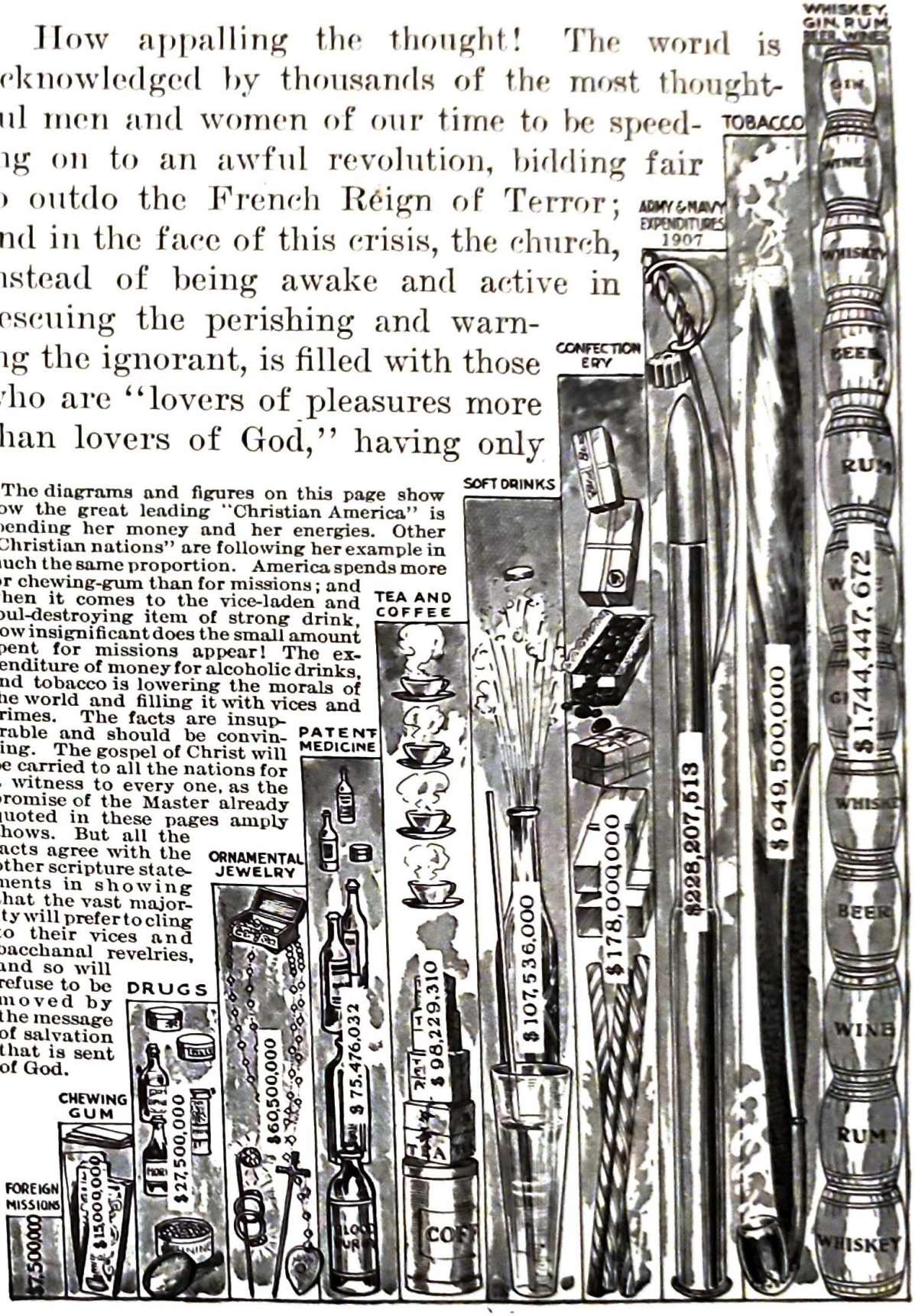
In this connection it might be well to call attention to what "Christian America" is spending for strong drink, tobacco, tea and coffee, and other hurtful and useless indulgencies, and set this over against what is being done to give the gospel to the world. The illustrations and statistics on these pages show the situation very forcibly and truthfully.



The illustrations and figures on this page show the task the Christian world must accomplish in heathen lands alone if it is to bring everybody to Christ and have a Millennium in which all will be converted.

What an opportunity the church is losing! Social discontent, arising from various causes, is looming up on every hand; and instead of the church standing unmoved amid the gathering storm as a beacon-light and guide in the way of righteousness, we see her shorn of her strength.

How appalling the thought! The world is acknowledged by thousands of the most thoughtful men and women of our time to be speeding on to an awful revolution, bidding fair to outdo the French Réign of Terror; and in the face of this crisis, the church, instead of being awake and active in rescuing the perishing and warning the ignorant, is filled with those who are "lovers of pleasures more than lovers of God," having only



The diagrams and figures on this page show how the great leading "Christian America" is spending her money and her energies. Other "Christian nations" are following her example in much the same proportion. America spends more for chewing-gum than for missions; and when it comes to the vice-laden and soul-destroying item of strong drink, how insignificant does the small amount spent for missions appear! The expenditure of money for alcoholic drinks, and tobacco is lowering the morals of the world and filling it with vices and crimes. The facts are insuperable and should be convincing. The gospel of Christ will be carried to all the nations for a witness to every one, as the promise of the Master already quoted in these pages amply shows. But all the facts agree with the other scripture statements in showing that the vast majority will prefer to cling to their vices and bacchanal revelries, and so will refuse to be moved by the message of salvation that is sent of God.

"a form of godliness," while by indulgence in sin they are "denying the power thereof." With these facts before us, how forcible the prophetic interrogation, "Nevertheless, when the Son of man cometh, shall He find faith on the earth?" And is it any wonder that our Lord, when viewing this time, said, "Because iniquity shall abound, the love of many shall wax cold"?

Any one who is candid with himself must admit, in the moments of his soberest reflection, that the world is indeed in a terrible condition, and that the church, taken as a whole, instead of being awake to the situation, is wasting its time in childish amusement and selfish folly. When the faces of the bravest men are growing pale before the conditions in which our world is floundering, instead of being able to tell them that we have reached the death throes of this reign of sin, and raising the warning note, "Escape for thy life," the pleasure-loving professor is dreamily sounding the sleepy notes of "peace and safety." And how natural that it should be so with one who has only a "form of godliness"! The voice of God, speaking to the very soul, is endeavoring to awaken the conscience to a correct appreciation of the situation. But, being "lovers of pleasures more than lovers of God," they cling to the "form of godliness," and quiet the disturbed conscience by saying, "Peace, peace, when there is no peace." But do not forget that the Lord, when speaking of this time, has said, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3.

It is a cheering thought, however, that, notwithstanding all the efforts of Satan to drown the whole church

in pleasure and sin in these last days, the Lord still has some in every communion who have not given their hearts to the service of Baal; and by these the voice of warning must be given. Fearful odds, should we take our view from the human standpoint, will have to be met; but, with the voice of a conqueror, our great Leader says, "All power is given unto Me in heaven and in earth;" and, trusting in His omnipotent strength in this time of greatest peril, "we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."

There are souls everywhere who are crying out for the living God, and they are perplexed by the distressing condition of things that they see around them. Reader, will you not act as a light-bearer for God, and assist in pointing all such to that sure word that so unmistakably shows all these things to be the tokens by which we may know that "He is near, even at the doors"? Let all the world know of His love, and that He is now earnestly inviting every one to accept the wedding garment, His own perfect righteousness, and thus be made ready to enter into the eternal bliss of the redeemed.

But to do this great work of showing mankind where we are standing, and of telling them the meaning of the portents of this time, it is necessary to be more than mere professors of Christianity. We must be such devoted students of the word of God that we will know its prophecies and precepts for ourselves, and be able to point with the assurance of definite knowledge to the light that is shining for us from the sacred Book. Any ordinary, dreamy experience that is half of the world and the other half made up of only a profession of the Christianity of

the Christ, can never do in such a time as this. There is a work to be done in rescuing the church itself from the stupor into which it has fallen that requires the heroism of faith and Bible power. It will not do to leave it to the minister alone to become the Bible student and the Bible scholar. Every individual must now throw his sectarian differences to the winds, and give himself to the study of the Bible so that he may be sure to stand on the solid rock of divine principle that is born only of a knowledge of divine truth; and then, with the heart made pure and courageous by this heaven-appointed process, we should go forth to do valiant work in arousing as many as can be reached. It is no time for theological speculation in regard to these things. The great facts of this time are staring us in the face, and we should acknowledge the literal truth of what we actually see, and let our labors be according to the pressing needs of the hour. If we see whole platoons of church-members giving themselves to the follies of the world—yes; if, even worse than that, we behold in them the entire train of vices and crimes that characterize this time, we should not surrender to the spirit of critical faultfinding that can do them no good. This faultfinding criticism of the members of the church can not help them, and only breeds infidelity in ourselves as well as in them that hear us. But if we know from the word of God what it all means; if we can point to this apostasy in the face of the great light of this age as one of the sure fulfilments of prophecy, the dignity and power of heaven's great truth is allowed to shine out, and the soul may be reached.

God wants men in this time who can see beyond the evils that have taken possession of the church as well

as the world. He wants men who can set on high the blazing light of prophecy to show the meaning of this darkness. He wants men who are too intent on the work of reviving the sickly church to find any place for the sneering criticism. The whole world is trembling before its doom, and the church which God has appointed as His agency to rescue the perishing must be warned of the dangerous and traitorous position which it is taking to such an alarming extent.

And not only must both the lukewarm church and the turbulent world be warned of the doom of the ungodly, but they must both be told of the indescribable and inestimable reward that will soon be given to the righteous. The bright joys of an eternity of perfect happiness and contentment that the Lord of heaven holds above the unsatisfying conditions of this world, must be clearly and strongly pointed out. There is work to be done for God now that should call forth the best endeavor that mortals can give.



"LOVERS of PLEASURE"



CHAPTER TWENTY

IN the preceding chapter some attention has been given to the scripture which shows that a love of pleasure under a "form of godliness" is one of the producing causes of peril in the last days. But the subject deserves more particular consideration; for it is the corrupting influences in the world beneath that are used to bring the church down from her proper sphere of holiness. When in any particular age the church becomes corrupt, it is because of her failure to resist the prevailing sins and vices of that time.

So, then, since the love of pleasure among those who have a "form of godliness" will do its part in making times perilous in this age, what a great, prevailing passion for the follies of mere fun will be manifested in the world at large! It is true that humanity has ever been given to the pursuit of pleasure. It is natural and God-given for men to wish to enjoy themselves. It has always been the case that a great many will look no higher than the follies of transient and debasing amusements; but in

a special sense will the world be given to pleasure at the close of time. Marvelous indeed are the great inventions and the general material progress of this age; and the extent to which the people of to-day are given to fun and pleasure is no less conspicuous.

Speaking of the days that immediately precede His coming, the Master says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

Words of warning are directed against "surfeiting" (which is another word for overeating) and "drunkenness." The same evil is spoken against in Matthew, as follows:

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:48-51.

Feasting and strong drink are two of the most constant companions of worldly pleasure, and the Lord has taken pains to warn us against these evils. The Father in heaven, who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," seeks to lead men

to genuine pleasure and real enjoyment; but among the special snares of the evil one, prepared for the last days, is the intoxication of illusory pleasures and sensual gratifications, so that men may not discern those things that are for their eternal interest.

Intemperance is one of the greatest evils of our day, and this has been the generation of temperance agitation. A great work has indeed been accomplished. The change in sentiment toward the drink question is truly miraculous. Had it not been for this, it is hard to tell how much more terrible the condition of the world would be at the present time. Yet in the face of this great wave of temperance reform, every one knows the control that the saloon has of politics. Elections are influenced, and legislatures and city councils are under the domination of the dealers in strong drink.

Some of our temperance reformers have made most startling exposures respecting the complete control the liquor traffic has gained in many of the oldest and most influential colleges in the land. In this way the liquor dealers are educating the young men and women, who are in turn to be educators in the most influential positions in society, to look upon the use of strong drink as most proper and genteel. What far-sighted cunning is here displayed!

The liquor traffic controls large sums of money, and requires a large army of over half a million men in the United States alone; and every one of them is a politician. Whoever expects to be elected to office must reckon with these dispensers of strong drink, and also with the great host of men in the slums and elsewhere who are to so great an extent under their control. The better element

of society has been appealed to again and again to rise up against this corruption, and put men in office who were wholly upright; but these upright citizens do not come forward, and the corrupting influences of the saloon are growing stronger every day.

Reference to the illustrations and facts given on pages 218 and 219, suffice to bring the condition fully before the reader, and so it is not necessary to make more extended mention of the subject. When we view the situation as it is before our eyes to-day, is it any marvel that the Master should have left us the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness"?

Running after pleasure requires that a great deal of time be spent in idleness; and when people are idling away their time in amusements, there comes the great temptation of drinking and gluttonous feasting. Then along with these evils is that other ruinous and debasing practise of gambling. Men want money to use in pleasure-seeking; and as they do not wish to take the time to work for it honestly, they resort to the races and games of chance. The horse-race, and many more of the great train of pleasure-making devices, are used by the gambler to secure money without toil. This is recognized not only as an evil, but a veritable craze. It is by no means confined to men, nor to any one country; for women, and even children, all over the world, are participants in some way in these numerous schemes for securing money by chance. Boards of trade manipulate and gamble in wheat, corn, and other grains; the cotton exchanges make similar speculations in other products of the farm; and the stock

exchange places its stakes on the rise and fall of stocks, bonds, etc.

Members of churches, and men of influence and standing in society and in the political field, take their chances on the board of trade or the stock exchange; the professed church itself conducts "fairs," "raffles," and other forms of church lotteries; and with this influence at work in the higher circles, it is perfectly natural that gambling should have become such a craze in these times.

It is interesting to note how the promoters of these various schemes for pleasure are trying to cover them with a cloak of respectable philanthropy. For instance, here is some worthy charitable institution in need of funds, and the managers of a race-track propose to raise five thousand dollars or more by giving a day's receipts at the gates. Of course everybody is urged to attend, "because this is in the interest of charity and humanity." An opera company proposes to play for a night in behalf of some worthy object, and every one is again urged to attend, "for," it is persuasively emphasized, "you can have a lot of fun, and then just think that you will be helping the needy at the same time."

It is to the interest of the dispensers of amusements to make their races, games, and plays popular. It will not do to have the more conscientious part of society look upon them questioningly; and they must be credited with long-headed foresight in the course they are pursuing, no matter what opposite attribute is suggested as belonging to those who deliberately walk into such manifest beguilements.

No attempt is being made to present statistics or other facts to bring before the reader the pleasure-loving craze

of this age. His mind is doubtless running with lightning speed, in noting the races, the games, the operas, the ballrooms, and all the rest of the devices after which the crowds are flocking for fun. It is superfluous to go into detail to present evidence when it is standing in colossal proportions all around us. There are some who find their greatest happiness in the solid business, joys, and work of life; but the great mass want fun, and still more and more fun.

Every day the papers are telling of the suicides that grow out of the disappointments that come in this field of pleasure-seeking. Men and women who are given to the glittering sensualities of feasting and drinking, meet with some sudden reverse. They have been in such a hilarious state of pleasure-seeking that they can not endure the disappointment, and so their life is taken. It is also a sad fact that many murders are committed in order that some further pleasure may be realized.

The professed church, even, has caught the craze for fun. When it is desired to raise money for church purposes, some entertainment is arranged to draw the people to spend their money for "pleasure" and "charity." And, as was shown in a previous chapter, things that could only be appropriate on the theatrical stage, have been brought upon the sacred rostrum, and given the sanction of the church that professes the name of the holy Son of God. When the bulwarks that the church should present against this evil are thus broken down, the world plunges still deeper into its follies; for instead of the church being a barrier against this growing passion for questionable pleasure, it has turned right about face, and has become a positive influence in its favor.

Thus we see that Satan has set the whole world fairly wild in running after pleasures—not the pleasures that build up, and educate, and refine, and ennoble, but pleasures that intoxicate the mind with an insatiable desire for sensuous gratification and exciting sport. Both the world and many in the nominal churches have been dragged into it. The Saviour has warned us against this scheme of the evil one, by which he seeks so completely to charm the world with illusory pleasures that they will not discern the portentous issues of our day and generation. And He has given us the promise: "When He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10:4, 5.





CHAPTER TWENTY-ONE

REFERENCE has already been made to the apostle Paul's statement that "in the last days perilous times shall come. For [or because] men shall be lovers of their own selves, covetous," etc. 2 Tim. 3:1, 2. "Men shall be lovers of their own selves, covetous;" and *because* of these evils, in connection with other sins, the last days are made "perilous."

Persons who are completely filled with self-love, caring nothing for others only as a means of gratifying and pleasing themselves, are a very dangerous class. If they fancy that their personal pleasure would be increased by the destruction or violent taking away of the property of others, they do not scruple to do it. If to accomplish their desires it seems advantageous to take the life of a fellow creature, they wait only to assure themselves that they can accomplish the deed without being caught, and then proceed to the execution of the fearful crime. In short, it makes no difference to those who are wholly given to the worship and gratification of self, how much sorrow and pain they cause others. Neither hunger, cold, nor any or all of the worst forms of suffering, seem

to touch them. They are living only for self, and the distress of others is of little moment to them.

The reader is familiar with the Scripture statement, "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26. He also knows that the Bible tells us, in describing the sins of Noah's time, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And the earth was filled with violence." Gen. 6:5, 11.

Now, just as surely as these scriptures are true, just so surely may we know that in the last days, as in Noah's time, "violence" and great wickedness—so great that "every imagination" will be devoted to evil—will be prevalent among mankind. With the picture of this great wickedness of Noah's time before the mind, it must be very evident that the *self-love,* the *covetousness,* that make the last days "perilous," is the very worst that Satan can produce. Is it any wonder that the apostle, in such emphatic language, tells us that "in the last days perilous times shall come"? For the seeds of "self-love" and "covetousness" planted in a heart where "every imagination" is "only evil continually," must produce a fearful harvest.

In the very nature of things, men who are thus "lovers of their own selves, covetous," will grasp for everything they can get hold of. Since "every imagination" is "only evil continually," they will not be at all particular about the honesty of their methods in securing the objects of their covetous hearts. The stronger ones, and those who by some chance are thrown into positions of advantage, will override the weak; and some will thus,

through selfish greed and covetousness, amass colossal fortunes to be used in wanton pleasure, while others will be mercilessly ground down by abject poverty.

The apostle James makes this clear beyond a single doubt. He says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5: 1-9.

Speaking to the rich men, this text declares, "Ye have heaped treasure together for the last days." This self-loving, "covetous" age is marked by the heaping together of treasure, and none should fail to note that it is "heaped" together "for the last days."

The reader is well aware of the fact that there is no subject to-day more widely discussed than the "rela-

tion of capital to labor." The unprecedented fortunes of the great trusts, and what to do to curb and control them, have become the main issues in our political campaigns, and are very generally discussed between times. And why all this discussion?—It is because colossal fortunes have been grasped and are in the hands of a few, while the great multitude is battling for the necessities of life. Every one knows that this statement is a literal truth; furthermore, the capitalist has taught the world the advantages of combining to crush out competition, and thus make great fortunes in a few years. So the thinking laboring man says: "Why not let us combine, too, and get our share of this wealth?" "Why not form 'trade unions,' fix a price on our commodity of labor, and compel the capitalist to pay it?" And because of the self-love and covetousness that God has foretold would characterize these last days, there is brought into this struggle between capital and labor a conflict that is becoming more and more intense and perplexing.

Mankind, when not influenced by the spirit of the Nazarene, has ever been inclined to amass large fortunes, and hoard them in a miserly way, or spend them in selfish pleasure. From time to time in the history of the past, whole nations have become so corrupted through the wealth which a few could control that they have gone down amid the strife of their internal revolutions. James Anthony Froude, A.M., says of Rome in the days of Cæsar:

"The intellect was trained to the highest point which it could reach; and on the great subjects of human interest, on morals and politics, on poetry and art, even on religion itself and the speculative problems of life, men thought as we think, doubted as we doubt, argued as

we argue, aspired and struggled after the same objects. It was an age of material progress, material civilization, and intellectual culture; an age of pamphlets and epigrams, of *salons* and dinner parties, of senatorial majorities and electoral corruption. The highest offices in the state were open, in theory, to the meanest citizen; they were confined, in fact, to those who had the longest purses or the most ready use of the tongue on popular platforms. *Distinction of birth had been exchanged for distinction of wealth.* The struggles between plebeians and patricians for equality of privilege were over, and a new division had been formed between the party of property and the party who desired a change in the structure of society. The free cultivators were disappearing from the soil. Italy was being absorbed into vast estates, held by a few favored families, and cultivated by slaves, while the old agricultural population was driven off the land, and was crowded into towns. The rich were extravagant, for life had ceased to have practical interests, except for its material pleasures; *the occupation of the high classes was to obtain money without labor, and to spend it in idle enjoyment."—Caesar, page 6.*

The foregoing reads identically with the descriptions of present-day conditions. And it was not long after Rome reached that state until she was rapidly traveling down the broad highway of her "decline and fall." History is continually repeating itself. These facts should cause men to think seriously.

When Rome was in the condition described by Mr. Froude there were numerous tribes to the north, who, while being considered by the Romans to be mere barbarians, were nevertheless much more honorable and

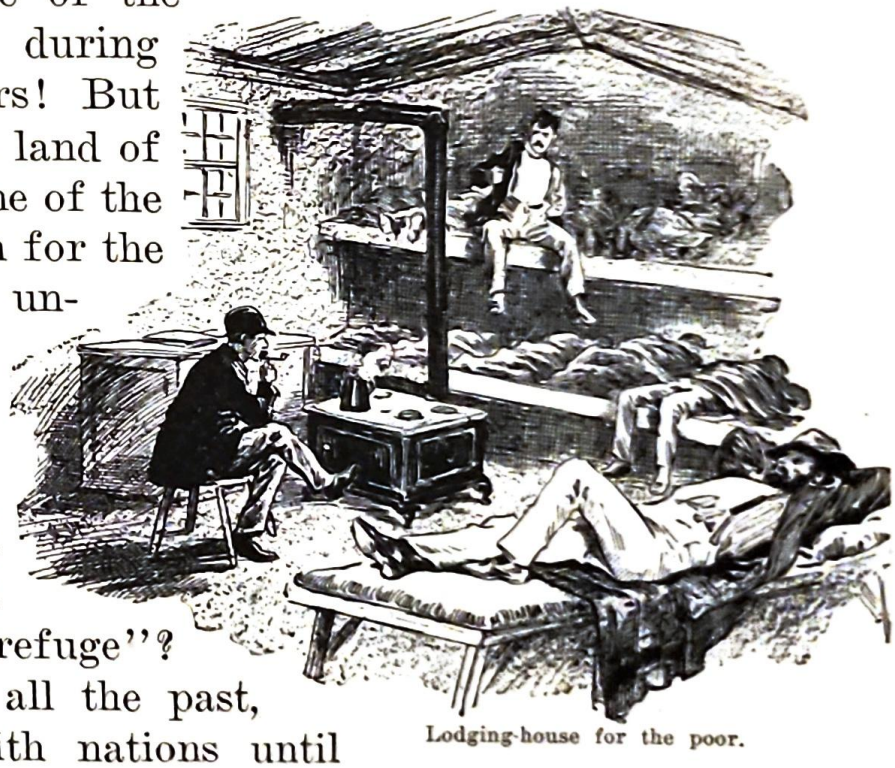


An alley of poverty, Chicago.

upright. The corruptions of Rome had not debased them; and these modern tribes conquered her, and by breaking her territory up into what are practically the nations of Europe to-day, destroyed her large fortunes, and dissipated her corruptions. Thus a new civilization upon a new basis was begun. But the same spirit that was among the Romans, which led certain men more favored than their fellows to control all the wealth, continued to work among the new nations founded on the ruins of the old empire; and, during the long course of the centuries, in all the nations of the Old World, a few families have been seeking to hold the wealth and the consequent power that money gives. There have been revolts against the oppressions of this so-called nobility, the most marked being the French Revolution. During the Middle Ages the great mass of the people were kept in such ignorance

and superstition that their revolts lacked the intelligent leadership necessary to make them effective.

But when we begin to approach the intelligence of the sixteenth, seventeenth, eighteenth, and nineteenth centuries, a new continent engages the attention of Europe, and so the revolutions that otherwise must have become general long before this time, were held in abeyance by the interest manifested in peopling and developing the New World. America has long been the asylum to which the oppressed and discontented have been welcomed, and freedom and advancement in this country have been a constant object-lesson to the nations of the eastern hemisphere; and who can tell the molding influence that our free institutions have had in bringing a greater degree of freedom to some of the nations of Europe during the last hundred years! But when America, "the land of the free and the home of the brave," the "asylum for the downtrodden and unfortunate," herself becomes as corrupt as the nations of the Old World, where, on the face of all the earth, is there a "city of refuge"? In the history of all the past, God has borne with nations until they became wholly given over to evil, and then, as the most merciful, yes, in fact, the only thing He could



Lodging-house for the poor.

do, has given them up to destruction. When, in Noah's time, the whole world became "only evil," He destroyed all the evil people by the flood. We have produced abundant testimony to show that in the last days, the same as in the world before the flood, the "earth" will be "filled with violence"; hence the only remedy will be for Christ to come, and take the upright to Himself, and consign the rest to the destruction they have chosen by clinging to their sins.

"In 1833," says Robert N. Reeves, "when Tocqueville visited America, he was struck by the equal distribution of wealth and the absence of capitalists. Half a century later, when James Bryce, author of 'The American Commonwealth,' visited our country, the trusts, monopolies, and concentrated wealth so amazed him that he exclaimed, 'I see the shadows of a new structure of society—an aristocracy of riches.' "

In this country there were no great fortunes fifty or sixty years ago. The people were living contentedly, and the heated discussions of capital and labor that we hear now on every street corner, and read in our papers all over the land, were hardly dreamed of. The same writer further says:

"Never in the history of our country were the people confronted with greater social problems than they are to-day. The strikes, boycotts, and general discontent of late years prove conclusively that there is yet much room for improvement in our social order. . . . Every observant person must admit that *the great concentration of wealth,* whether it be in corporations, trusts, or individuals, has reached a point dangerous to the future prosperity of the nation. . . . The Probate Court records

of the various states disclose the fact that millionaires are becoming more numerous, while the smaller property owners are gradually sinking into the multitude of people possessing nothing. . . .

"This power of wealth is the greatest danger that has threatened our country since the Civil War, and against it we must constantly be on our guard."

It is not Mr. Reeves only, but thousands of men and women all over the country, who are speaking after the same order, only many of them express themselves much more strongly. With the facts before them in regard to the vast fortunes on the one hand, and the great destitution and consequent growing indication of turbulence on the other, and without giving attention to the guiding light of the prophecy that shows what all this means, is it any wonder that strong denunciations should be made against these men of vast wealth, and that by so many the future should be looked upon with forebodings?

In 1889 Mr. Thomas G. Shearman published an article in the *Forum* entitled "Owners of the United States," in which he made the statement, upon evidence, that seventy of the wealthiest men of the country had a combined capital of about $2,700,000,000. But that was in the days when both wealthy individuals and wealthy corporations worked independently, and usually were in competition with each other. But some of the great "princes of finance" conceived the idea of forming "trusts" or combines that would bring these fortunes together for the purpose of shutting out competition. And by 1898 the "trust idea" was in full swing.

Previous to that time, there were many individuals, as well as many great corporations, that had come to possess

tens and even hundreds of millions, and there had been discussions of the advisability of forming "trusts" to combine these fortunes so that their power could be exerted unitedly. But 1898 set the avalanche in motion. In that one year the trusts combined $1,000,000,000 of the capital of the country into great organizations that were to sweep aside or ruthlessly break to pieces every form of competition. This was considered enormous and most startling at the time. The pulpit and the press everywhere fell to discussing it and giving warnings as to what was most likely to be the outcome of it all. In the three years following, no less than 142 of these industrial combinations or trusts were formed. And with the combining process fairly started, the billion dollars drawn into the trusts in 1898 had grown by Jan. 1, 1904, to the enormous figure of $20,379,162,511; and on Jan. 1, 1908, it had reached $31,672,160,754. Into this big combine no less than 10,000 independent industrial plants, corporations, and lines of business have been merged. The highest estimate places the value of all the property of the entire nation at one hundred twenty billion dollars. And thus it will be seen that fully one fourth of the wealth of the entire nation had passed in 1908 into the hands of the trusts, and the next step for them is to use their acquired power to gain control of the other three fourths.

This word "control" came to be a great feature in the work of the moneyed men in Wall Street. For as a few of them had gained such great possessions of their own, they must combine to "control" the rest, else other organizations might be formed that would break their power and dissolve their unprecedented hoards. Hence

to "control" what they could not own became the next great line of attack in the war for money supremacy.

A study of the published lists of the boards of directors of 1908 will show that *less than one hundred men were the active controllers of all that vast combine that aggregated a fourth of the nation's wealth.* And now they apply themselves vigorously to the single task of creating one central combine that will monopolize and "control" all other monopolies—a combine of combines, a monopoly of monopolies.

It was easy for them to see that this could be accomplished by getting control of the actual cash, the gold of the nation. For if they hold the gold in their coffers, they can dictate the policy and prescribe the prices that shall govern the corporations which they do not actually own. Hence there must be formed a great central banking power in Wall Street; and through its various agencies, particularly the big corporations that are a part of the mighty combine, it must gather sufficient gold into its vaults to hold the "control" of everything in the nation. Every great corporation that has to borrow large sums of money must be made to come to Wall Street. If national loans are to be negotiated, Wall Street must be the dictator.

In getting this concentration of gold, there must be a further centralization of power in the hands of fewer men. And when we reach the beginning of 1912 we find seven men who have the control; and of the seven, one may properly be styled the emperor of the "invisible empire" of wealth. This emperor of money and wealth has more power than any king, president, or other ruler who sways a scepter in any civil state in all the world.

For in one of the very recent quarrels between some of the nations in Europe it was necessary for one of them to get a large loan in order to go to war. The ruler appealed to his bankers, but they were so tied up that they would do nothing without getting the cooperation of the emperor of gold in this nation. He would not consent to the loan, and hence the war had to be abandoned.

Let us do this emperor of gold the justice to say that in this particular instance, by preventing the war, he was an international benefactor. And, furthermore, let us be sufficiently true to the facts to observe that since it is the one ambition of his life to heap together treasure, he probably concluded that it would not pay to make that particular loan. And let it be further observed that this instance is only one among many that show that the centralization of money which has been such a feature in this nation is really international. This emperor of gold is not merely a national character, but his domain is the world.

Thirty years ago the cash holdings in Wall Street were only about eleven million dollars, and that was considered a vast sum of money in that time. But at the beginning of 1912 these seven great financiers, the emperor of gold and his cabinet of six, held under their control a round billion in money, an increase of cash concentration of over ninetyfold, and this concentration is still further augmented by the fewer men who now hold it.

All the industries of the country have passed under their hands. They control the railroads, telegraphs, cables, telephones, mining, iron and steel, coal, gas, electric light, oil, cotton, copper, sugar, and the rest of the products of the nation.

The *Wall Street Journal* is a great financial organ of the country. In 1903 this journal had a number of editorials pointing out the dangers occasioned by the combination that was even then being formed among the big banks, New York, of course, being in the lead. One of these editorials was headed, "Perils of the Money Trust," and the following quotation from it is worthy of the most careful thought:

"What is taking place is a concentration of banking that is not merely a normal growth, but a concentration that comes from combination, consolidation, and other methods employed to secure monopolistic power. Not only this, but this concentration has not been along the lines of commercial banking. The great banks of concentration are in close alliance with financial interests intimately connected with promotion of immense enterprises, many of them being largely speculative. The bank credits of the country are being rapidly concentrated in the hands of a few bankers who are more interested in banking on its financial [watered stock] side than in banking on its commercial side.

"Such concentration as this *is dangerous in a political sense.* The people have already been greatly disturbed by the concentration that has taken place in the industrial world. . . . *But concentration in the industrial world is a far less menacing condition than concentration in banking. The men or set of men who control the credits of the country control the country.*

"And if this concentration continues at the rapid rate with which it has progressed in the past ten years, there will surely come a time when the people, alarmed at the growth, will rise up in some vigorous measure to assert

their power. *Such an uprising would involve the most serious consequences and would likely be carried to the most unreasonable limits.* There can be no doubt that further concentration of banking power in New York is the end in view of some of our leading bankers. They believe that there will be a further reduction in the number of banks and a further increase in the power of the big banks. *That is one reason why this banking concentration needs to be studied and its consequences carefully weighed.*

"But there is still another reason why this development in modern banking is open to criticism. It is largely a departure from commercial banking. It is turning the power over bank credits into financial [stock promotion] channels. So long as the country is prosperous, no immediate danger may be apprehended from such a development as that. . . . But it is always the unexpected that happens, and our panics are commonly ushered in by some unforeseen calamity, and it is a fair inquiry to make whether banking conducted on a 'department-store' principle, with credits concentrated in a few great institutions, and with these institutions having large interests in financial and speculative enterprises, *would be in a position in such a moment of unexpected calamity to do more than to protect the financial and speculative interests with which it is allied. In such a contingency, what protection would be left for the great commercial interests of the country?*"

The foregoing warning was given by Wall Street's great financial periodical in 1903, and the reality came in 1907. The great panic of that year struck us in a time of unprecedented plenty and prosperity, and when the

banks showed heavy deposits. The study of that panic indicates in a most striking manner the hand of this concentrated control of the money of the nation. But the concentration and control of 1912 is far greater than that of 1907, and it is increasing right along. What will the next panic be like! The "money barons" have the power to make prices high or low just as suits them best; they have the power to create a money scarcity whenever they like; they have the power to override courts and legislatures; the world is in their grasp.

The statistics given in the foregoing are furnished by Mr. John Moody, who is not only friendly to Wall Street, but whose writings are consulted hourly by the street's speculators.

The *Wall Street Journal* is authority for the statement that one of the railroad trusts made $195,000,000 during the eight years from 1900 to 1908, and the steel trust for the same period made $875,000,000. These figures show the enormous profits that accrue to these great combines of capital, and the rapidity with which they are fulfilling the prophecy by "heaping" together treasure in these last days.

This "invisible empire" of wealth is not confined to this country by any means, but the same principles are at work in the Old World. In the report of the commission sent in 1901 by the United States Government to study the industrial combinations in Europe, there appears this prefatory statement:

"There is a strong tendency toward the formation of industrial combinations everywhere in Europe. In Germany it is probable that the movement has extended as far as in the United States; and that the combinations

there, speaking generally, exert as great power over prices, over wages, and in other directions, as they do here." —*Report of the Industrial Commission, page 7.*

It would be a wearisome as well as useless task to try to present anything like a tithe of the great mass of evidence that might be given in regard to the "heaping" together of treasure. Every one knows that the combines of wealth meet us at the very threshold of life, and follow us all the journey through. At every step they ask a tribute on the various necessary things of daily use, until finally the portals of the tomb are reached; and even there the agent of the undertakers' trust demands his fee before our mortal remains are allowed to be laid to rest.

We might naturally expect that when there is such an amassing of wealth on the one hand, there would be a corresponding amount of destitution on the other. And the Scriptures affirm this fact as follows: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5:4. Then capital, in these "last days," when men are so "covetous" and such "lovers of their own selves," will oppress the laborer so that he "crieth" out against it, and it is said that the "cries" are heard by the Lord. It is not the purpose of these pages to discuss either the rights or the wrongs of either one of the parties to this capital and labor controversy. The design is to call attention to the prophecy, and to invite every one to consider how literally it is being fulfilled in the doings of the day.

Despite the prosperity that may reign in portions of

the world at different times, there are whole armies of people in all the large cities who are continually on the verge of destitution, and in many cases the destitution is quite complete. But how cheering is the thought that in spite of the wickedness and covetousness of this age there are thousands of kind and sympathizing hearts and hands that are throbbing and working for these unfortunates! These workers in our city missions are constantly finding, amid the destitution there, children six or seven years of age with not a single article of clothing upon them. Families of four or five persons of both sexes are crowded together in one room, sometimes below ground, and this room is used for every purpose. There are tenements in which from one hundred and fifty to two hundred persons—men, women, and children—are herded together like cattle—perhaps it would be more truthful to say like hogs—and sleep in heaps upon the landings of the stairs and in every other available place. These houses are owned by respectable (?) citizens, who are not satisfied with less than twenty or thirty per cent profit upon their investment.

Within these filthy premises are the "sweat-shops" of our cities, where individuals are paid for their work at starvation rates. The untold misery that exists in these "sweat-shops" the day of judgment alone can reveal. Being able to make only a bare existence, these unfortunate creatures are compelled to work every moment of their time from early morn till late at night; they can not stop for sickness or pain, so long as they can force their physical machinery to act; and the quarters they occupy, any one would recognize as not conducive to health. One man was asked to repair the roof over his

workmen. It was giving them rheumatism, asthma, and consumption. He said, "Men are cheaper than shingles; no sooner does one drop out than a dozen are ready to take his place."

Through the Boston *Herald* the Rev. Everett D. Burr gives the result of some of his experiences, as follows:

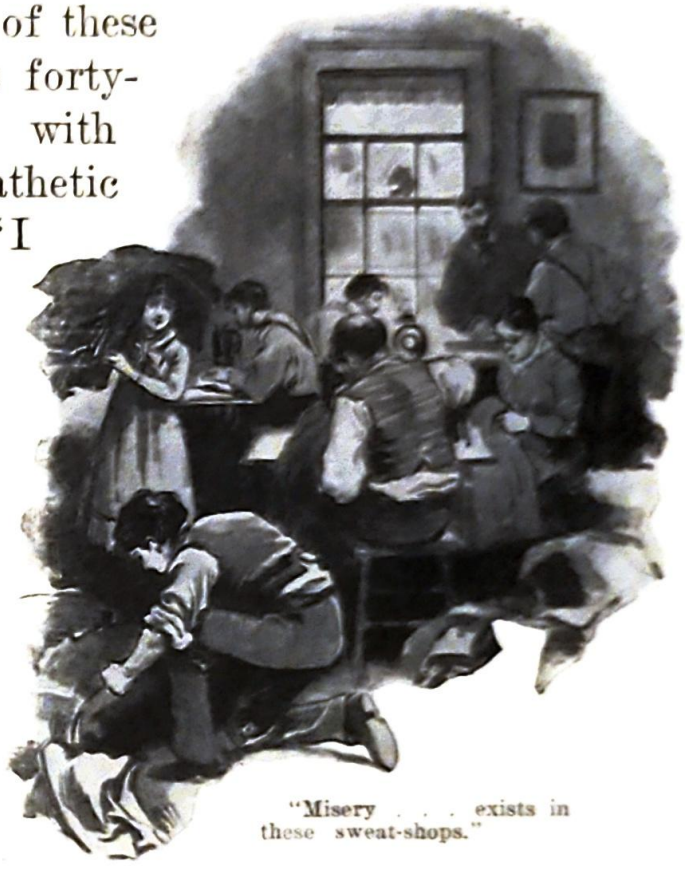
"A short time ago I heard of a family in very destitute circumstances. I was told that the father, a steady, hard-working man, had been one of the last discharged from the cordage factory. I went to the house, and found there a family of seven, who hadn't had anything to eat for eight days except beans, and didn't have money to buy even salt.

"The other day when I went to visit a house, a little bit of a girl met me outside the door, and, seeing the basket on my arm, asked me if I had anything to eat in it; 'for, do you know,' she said pathetically, as she laid her hand on a worn little apron, 'I feel awful queer there, kind of sore, you know.'

"And it is the knowledge fathers have of the suffering of the children at home that makes it harder for them to bear the present state of affairs. Why, men come to us after walking the streets all day, sink into a chair, and almost cry, telling us they can not go home to the children empty-handed."

Childhood, of all times of life, should be relieved from every distressing care and filled up with sunshine and joy. But there is no sunshine in the little hearts in the "sweat-shops." Sometimes the father makes the situation worse by giving up to strong drink; but where this is not the case, in these miserable burrowing places (they can not be called by that dearest name *home*),

not only father and mother have to work all day and until late at night, but little children four and five years of age, in order to assist in supporting the family, are required to work all the weary hours of the long day, and the evening too. It is no wonder, under these circumstances, that a gentleman who incidentally remarked in one of these "sweat-shops" that he was forty-five years old, was met with the serious and deeply pathetic comment of a little girl, "I should think any one would get tired of living so long!" How distressing it seems that even in childhood, which is usually buoyant and happy, every spark of joy that makes life worth living is thus snuffed out, and coming years, instead of offering bright anticipations, are looked upon with "tired" and gloomy forebodings that are more dismal than the tomb! And how much more distressing is the thought that in this age of self-love and covetousness, hearts are so icy cold that they can press down these poor unfortunates, and make their sad lot harder and harder, instead of trying to send one ray of sunshine across their dreary pathway!

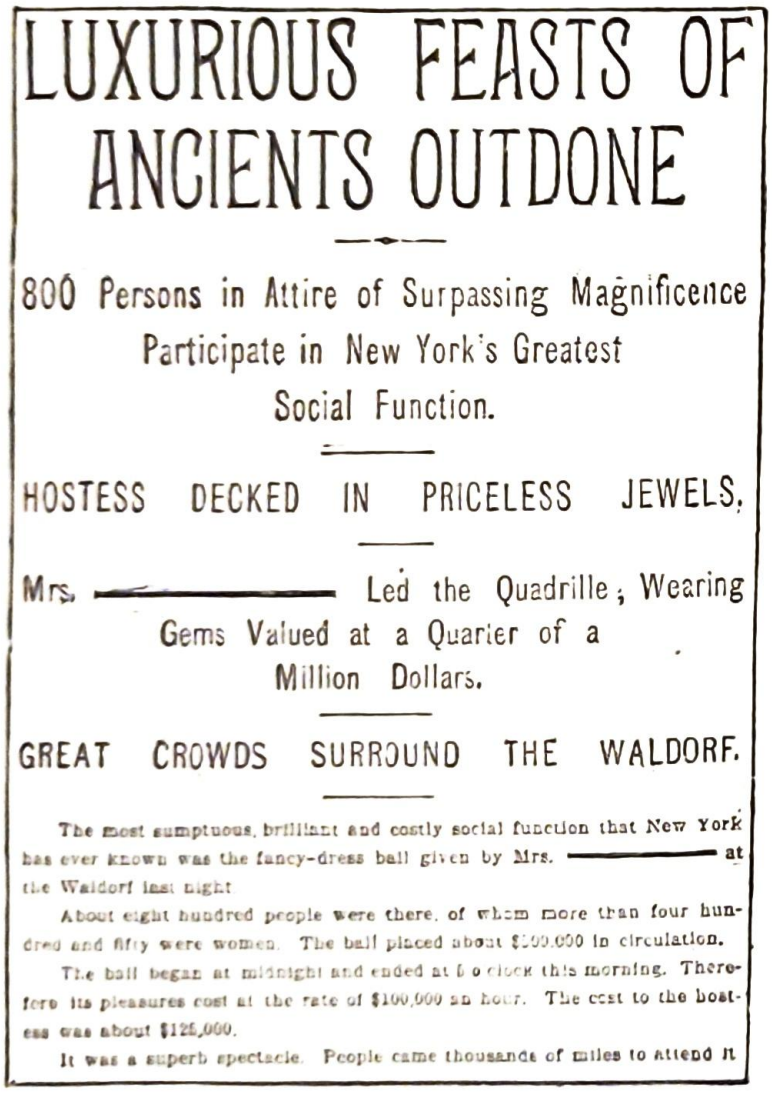


"Misery . . . exists in these sweat-shops."

While this distressing poverty is exhibiting itself in all our great cities, we may be met with such head-lines in the papers as those appearing on the next page. We

are also regaled by discussions in the papers of "how men may manage to get on with a bare income of only $50,000 a year." And some of our great financiers are telling us that it is harder for the man with an income of $200,000 a year to stand a reduction in his salary than it is for the man who is drawing only $12 or $15 a week.

Such an occurrence as this is a very striking fulfilment of that verse already quoted from James's prophecy, "Ye have lived in pleasure on the earth, and been *wanton;* ye have nourished your hearts, as in a day of slaughter"!



LUXURIOUS FEASTS OF ANCIENTS OUTDONE

800 Persons in Attire of Surpassing Magnificence Participate in New York's Greatest Social Function.

HOSTESS DECKED IN PRICELESS JEWELS.

Mrs. ——— Led the Quadrille; Wearing Gems Valued at a Quarter of a Million Dollars.

GREAT CROWDS SURROUND THE WALDORF.

The most sumptuous, brilliant and costly social function that New York has ever known was the fancy-dress ball given by Mrs. ——— at the Waldorf last night.

About eight hundred people were there, of whom more than four hundred and fifty were women. The ball placed about $100,000 in circulation.

The ball began at midnight and ended at 5 o'clock this morning. Therefore its pleasures cost at the rate of $100,000 an hour. The cost to the hostess was about $125,000.

It was a superb spectacle. People came thousands of miles to attend it.

Truly, as we read this prophecy, we must acknowledge that in prophetic vision James had presented to his mind a vivid portrayal of these "last-day" scenes; for while the distressing "cries" of the oppressed laborer are still upon the prophet's ears, his attention is suddenly directed to the "wanton"

"pleasure" of those who are "nourishing their hearts, as in a day of slaughter."

Please read again carefully the first verses of the fifth chapter of James, and see how literally they are meeting their fulfilment to-day. Men are most truly and marvelously "heaping together treasure for the last days"; the "cry of the laborer" is waxing louder and louder, in some cases, because of his great destitution; in other cases, because of his growing discontent; and amid it all is the "wanton" "pleasure" of the rich, individuals among whom, decked in jewels worth a quarter of a million, are dancing at balls which cost a hundred thousand dollars an hour.

Bishop Potter said: "The *growth of wealth and of luxury, wicked, wasteful, and wanton,* as before God I declare that luxury to be, *has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration.* At such a time, for the church of God to sit still and be content with theories of its duty outlawed by time, and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, is to deserve the scorn of men and the curse of God. Take my word for it, men and brethren, unless you and I, and all those who have any gift or stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettanteism of service, and get down among the people who are battling amid their poverty and ignorance—young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and the immortal hope—then verily the

church, in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence."

The professed churches of Christ certainly have a grave responsibility in this matter; for many of those who hold such great wealth make a profession of Christianity. And when we consider Him whose whole life was spent going about doing good for others; and of whom it is said, He "hath not where to lay His head"; and of whom it is written, "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich"—how can we truly be His followers if we are found acting in the contrary manner?

The Word says: "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Luke 18: 24, 25. The Lord says further: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19.

Comment on the foregoing scripture is unnecessary. Let each one receive it as the direct voice of God, and prepare to make answer to Him in person. The church or the pastor that will bear a carnally soothing testimony now, seeking to take away the keen edge of God's warning, becomes equally responsible with the man of wealth.

The question is that of eternal destiny; and the man who is groping in the dark should not be told that he is all right. He should have his darkness and deception driven away by having presented to him the clear light of the infallible Word.

The warning given by James should not be overlooked: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Chapter 5:1-3. Thus does this scripture not only call attention to the "treasure" that shall be "heaped together for the last days," but it also tells of the "miseries" that shall cause these "rich men" to "weep and howl," and of their unused wealth that "shall eat their flesh as it were fire."

The present seizing of the wealth of the world, and its wanton display by those who possess it, form a large part of the seed-sowing for that world-wide reign of terror that is hastening on. At different times small portions of the world have had to pass through the revolutionary horrors that congested and grinding wealth has produced. But that which confronts us to-day is not local, but world-wide. And the most distressing poverty that can be found is not more to be pitied than the men of colossal wealth; for smoldering beneath the banquet hall and all the luxuriant, extravagant dissipations and displays of the rich, may be clearly seen and heard the threatenings of the social volcano. The position of the rich is not an enviable one. The word of God places the mat-

ter in its true light, and rich and poor alike should give heed to the faithful warnings.

When the word of God says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you," it is a warning that is not to be passed by lightly. There is to be not only a "weeping" but a "howling" because of "miseries" that shall come upon the rich. It must be observed that the misery that causes this weeping and howling of the rich is not something that God brings upon them in the form of a judgment or divine punishment, but it is something that "shall come" upon them. In other words, it is the harvest for which they have been sowing. They have aggrieved the poor and unfortunate in order to carry on their luxurious vices and "wanton" extravagance, and hence they simply reap what they have sown. A more definite truth can not be found than the Bible statement, "Whatsoever a man soweth, that shall he also reap." This is the statement of a divine law that may be observed everywhere. Our reaping must always be the fruit of what we sow.

And in this connection, it should be stated that the man of moderate wealth, the one who has made a good living for himself and his family, and built a neat and comfortable home, but who can not be ranked among the financial kings, may be struck by the calamities predicted in this prophecy, the same as "the great money barons," unless he is put on his guard, and prepares himself against it.

God has permitted people living at different periods of this earth's history to enact some of the scenes that are here foretold as being universal in the "last days."

The most notable of these scenes is the one familiarly known as the "French Revolution and Reign of Terror." Those who are acquainted with the history of that time know that reason was not allowed to act. The virtues of the individual were not investigated. But the popular cry was raised against men and women, and they were marched to the guillotine, in whole platoons, day after day.

Men should be able to read in unmistakable language the signs of these times. The banding together of every trade and laboring occupation of whatever kind, and the popular clamor that is stirred up against the rich, can not be long in reaching a terrible climax. If this Scripture prophecy were left entirely out of the calculation, men should learn from the reading of history alone that the conditions of to-day are rushing the world along to a general hurricane of revolution. The situation is such that it can not be averted. Just as surely as effect follows cause, just that surely may we expect to see a world-wide revolution and general reign of terror. The fact that a man is in comfortable circumstances will be all the evidence required before the "violent" jury that will try his case at the mob's tribunal. Possession of honesty, integrity, and virtue, or lack of these things, will not enter into the count. In times of revolution, reason does not bear rule; it is sentimental and popular impulse that drives the mob to do their revolting acts of violence.

We have seen, in a preceding chapter, that these last days are to be characterized by "violence," and this clash between capital and labor is one of the ingredients that will be very much in evidence in the stormy conflict. Do not throw this matter aside by saying, "This is such

a dark picture!" From the world's standpoint, indisputably the picture is a dark one. It is true, nevertheless, and therefore we should give it our attention; for if we properly consider it, and properly relate ourselves to it, we need not be afflicted with any of the miseries of the time. To close our eyes to the facts that enter into the situation means everlasting ruin.

The truly enlightened Christian will not be found now quarreling with the rich over their possessions; he will not be a party to this controversy between the rich and the poor; he will not espouse either side of it. He will recognize that his work is to point men to the fulfilling prophecy, and thus show them what these threatening dangers mean; for he knows that the time can not be far off when "they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship ["lovers of their own selves, covetous"], to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2:19-21.

Riches were intended by the Creator to be a blessing to all mankind. What an opportunity the man of wealth has in these times! But soon he will be called to give an account of his stewardship; and if still found at that time to be untrue to his trust, how great will be the confusion and bitter remorse into which he will be thrown! The money now found in the hands of many wealthy men has been gathered by extortion, and the commonest

kind of honesty would suggest that it be returned to its rightful owners. But the poor should not take this work of judgment into their own hands by any means; for "behold, the Judge standeth before the door," and before that tribunal only righteousness and truth will prevail.

While mercy's door is still held open, let every nerve be thrilled with the one work of pointing all to Him who is the Friend of sinners, and whose coming is only mercifully deferred that all who can possibly be touched by His love may be led to get ready to meet Him, and, amid the unsullied joys of the redeemed, live in His presence forevermore. Reader, will you assist in passing on the good news that Jesus is coming again, and that His coming is near, even at the doors? Men everywhere are unnerved before the thought of the things that they see about them. In the prophetic language of the Saviour, their hearts are "failing them for fear, and for looking after those things which are coming on the earth." Help to tell them that this darkness is only the evil that Satan is stirring up in his last desperate effort to destroy mankind. But our God has provided for every one, and we should see this, and enter into it before the destruction can overtake us.



CHAPTER TWENTY-TWO

AND the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:18, 19.

This scripture brings us face to face with the "time of the dead, that they should be judged." Judgment scenes are being presented in unmistakable language. Observe that the text also says that in that time "the



nations were angry." So, then, when the great judgment day is at hand, the nations will not be found at peace.

Another scripture bears the same direct testimony: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

How extensive is the application of this scripture! "The kings of the earth and of the whole world," through the agency of evil spirits are to be gathered "to the battle of that great day of God Almighty." The Lord has said, "Wo to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. It is this evil one who goes to "the kings of the

earth" to make them "angry" when he "knoweth" that time is short and the "great day of God Almighty" is almost here. The same evil spirit has sought to keep the people in ignorance of his workings by filling them with the idea that we are approaching a time of universal peace instead of the most awful war that the world has ever seen.

Through the prophet Joel we have a vivid description of the great war preparations near the close of time. He says: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves [margin], and come, all ye nations round about, and gather yourselves together: thither cause thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, get you down [margin]; for the winepress is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision [margin, Authorized Version, "concision, or threshing"]! for the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And Jehovah will roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah will be a refuge unto His people, and a stronghold to the children of Israel." Chapter 3:9-16.

This scripture also presents the judgment scenes. "For there will I sit to judge all the nations round

about." And again: "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Now observe that just as clearly as this scripture brings to view the sitting of the Lord "to judge *all* the nations," and the time when the "day of the Lord is near," just so clearly does it say: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong."

Thus we find that the Scripture teaching makes it clear that the "last days" will be characterized by the intensity of the war spirit as well as by the *intensity of wickedness in general,* the marvelous *increase of knowledge,* the *heaping together of treasure,* and the great combining of every masterly deception that the enemy can invent.

The Lord, through His prophets, speaks the truth concerning the nations. There will be a preparation for war; and instead of beating their swords into plowshares, and their spears into pruning-hooks, they will beat their "plowshares into swords, and their pruning-hooks into spears." Observe how different is the language of the Lord from that which many people will be saying in the last days, as has already been shown in chapter 14.

The prophetic declaration is that the war spirit will prevail over the whole world; and what may be seen among the nations to-day? Does the outlook indicate a universal peace? Are not the greatest armies being organized, and the most marvelous implements of war

being forged, that could ever have been conceived in the wildest realm of imaginative fancy?

The following table gives, as nearly as the facts can be obtained from the best statistical authorities, the comparative strength of the principal armies of the world for the years 1869, 1892, 1897, and 1907.

MILITARY STRENGTH, INCLUDING THE UNORGANIZED FORCES THAT HAVE HAD MILITARY DRILL AND TRAINING.

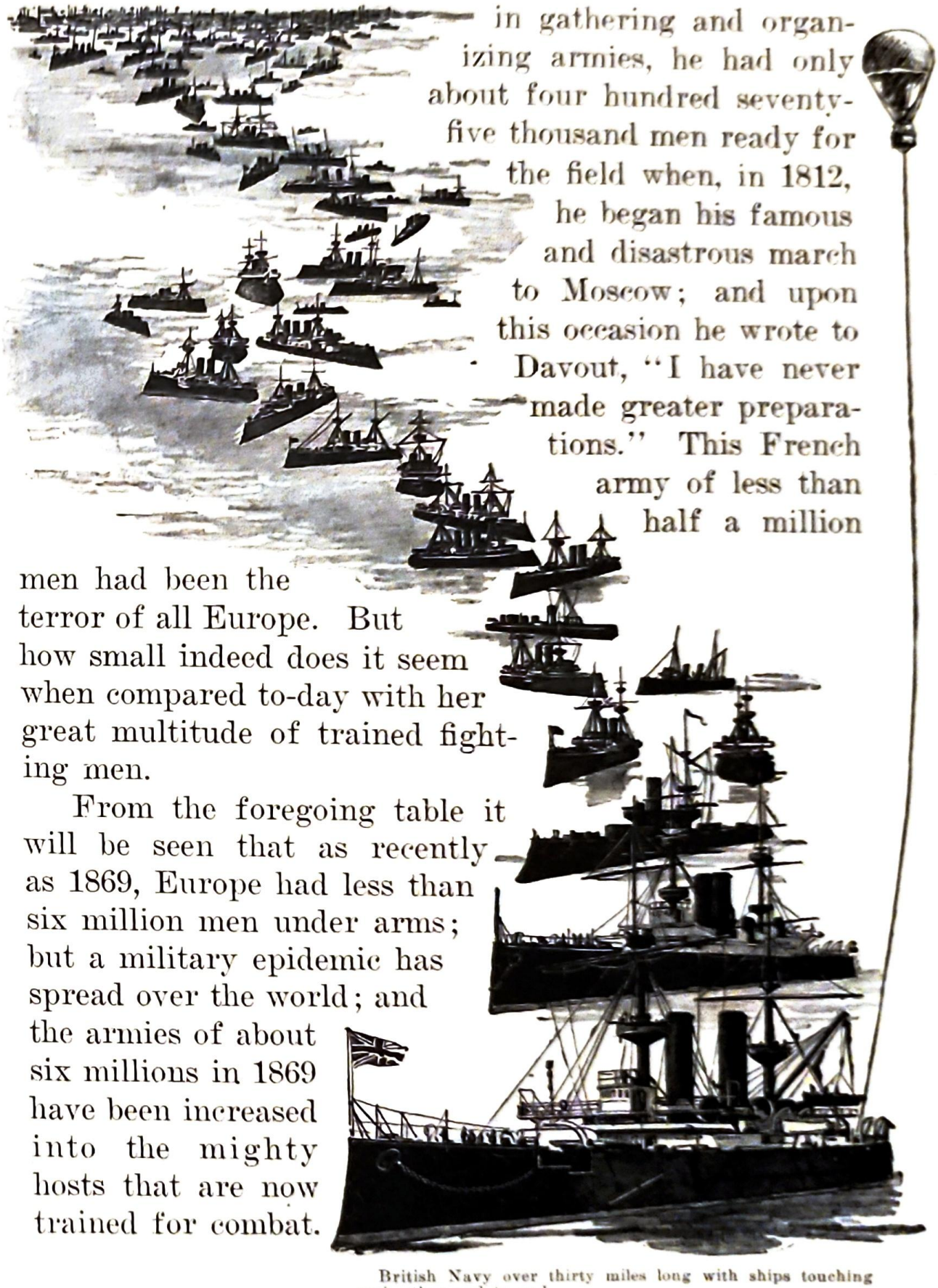
COUNTRIES	1869	1892	1897	1907
United States (including the regularly organized militia)	.....	.....	.....	163,581
Germany	977,262	4,500,000	5,225,105	7,340,000
France	825,696	4,350,000	5,014,842	4,790,000
Italy	464,321	1,636,000	2,223,114	3,630,000
Austria	822,472	2,500,000	1,782,400	5,490,000
Russia	1,199,996	4,000,000	5,093,816	11,400,000
Great Britain	251,722	602,000	800,800	4,750,000
Turkey	499,360	1,150,000	1,120,138	2,845,000
Spain	173,785	800,000	1,561,826	2,160,000
Denmark	50,371	91,000	222,695	320,000
Greece	14,716	180,000	297,964	280,000
Switzerland	350,020	338,000	493,175	403,000
Sweden and Norway	183,561	338,000	276,219	855,831
Bulgaria	.....	.....	226,342	490,000
Servia	25,000	180,000	271,170	305,000
Rumania	38,000	280,000	250,537	720,000
Japan	.....	.....	349,941	5,600,000
China	.....	.....	631,400	1,060,000
Mexico	.....	.....	165,427	1,608,595
Brazil	.....	.....	98,142	2,100,000
Chile	.....	.....	95,714	65,000
Argentine Republic	.....	.....	66,237	500,000
Venezuela	.....	.....	257,764	29,600
Totals	5,876,282	20,945,000	26,524,768	56,905,607

Increase between 1869 and 1892, 15,068,718; increase between 1892 and 1897, 5,579,768; increase between 1897 and 1907, 30,380,839; increase for the whole 38 years, between 1869 and 1907, 51,029,325.

The first Napoleon introduced the idea of putting the whole male population under military conscription. The plan was at first treated as an innovation that should not be carried into practical effect. But, notwithstanding the military genius of Napoleon, and his great ability

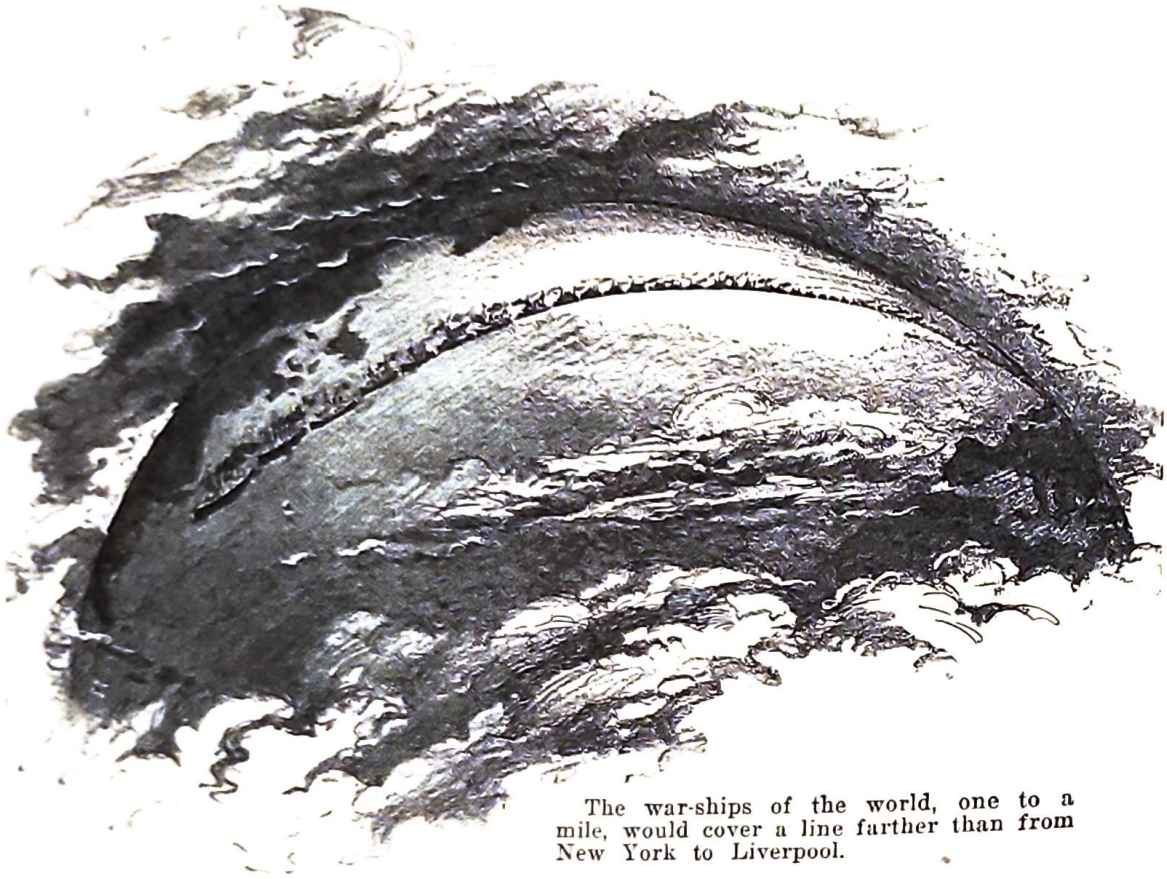
in gathering and organizing armies, he had only about four hundred seventy-five thousand men ready for the field when, in 1812, he began his famous and disastrous march to Moscow; and upon this occasion he wrote to Davout, "I have never made greater preparations." This French army of less than half a million men had been the terror of all Europe. But how small indeed does it seem when compared to-day with her great multitude of trained fighting men.

From the foregoing table it will be seen that as recently as 1869, Europe had less than six million men under arms; but a military epidemic has spread over the world; and the armies of about six millions in 1869 have been increased into the mighty hosts that are now trained for combat.



British Navy over thirty miles long with ships touching each other end to end.

Still more significant than all these other facts is the military fever that broke out so suddenly and so extensively in the United States in the early part of 1898. This country had held herself aloof from the entanglements of Old World politics, and in her majestic isolation felt no need of a great army; but trouble with Spain arises, and with one dashing bound she springs into the



The war-ships of the world, one to a mile, would cover a line farther than from New York to Liverpool.

very center of the broils of the "angry" nations, and from every human indication she will remain in the turbulent stream of international politics until the final battle of that "great day."

No sooner has the United States, with all her great strength and resources, bounded into the arena as an active and progressive, expanding, colonizing world-power, than Japan suddenly breaks forth also, and surprises

the whole world by her military and naval abilities. And Japan's successes on both land and sea in her contest with Russia set China to thinking, and she has employed western military men to instruct her many millions of male population in the most modern and up-to-date methods of warfare. China is determined to have an army that in both numbers and efficiency will be equal to the task of defending herself in any emergency that may arise. The spirit of unrest has swept into India, and her vast hordes are being agitated by the desire to arise as a military power.

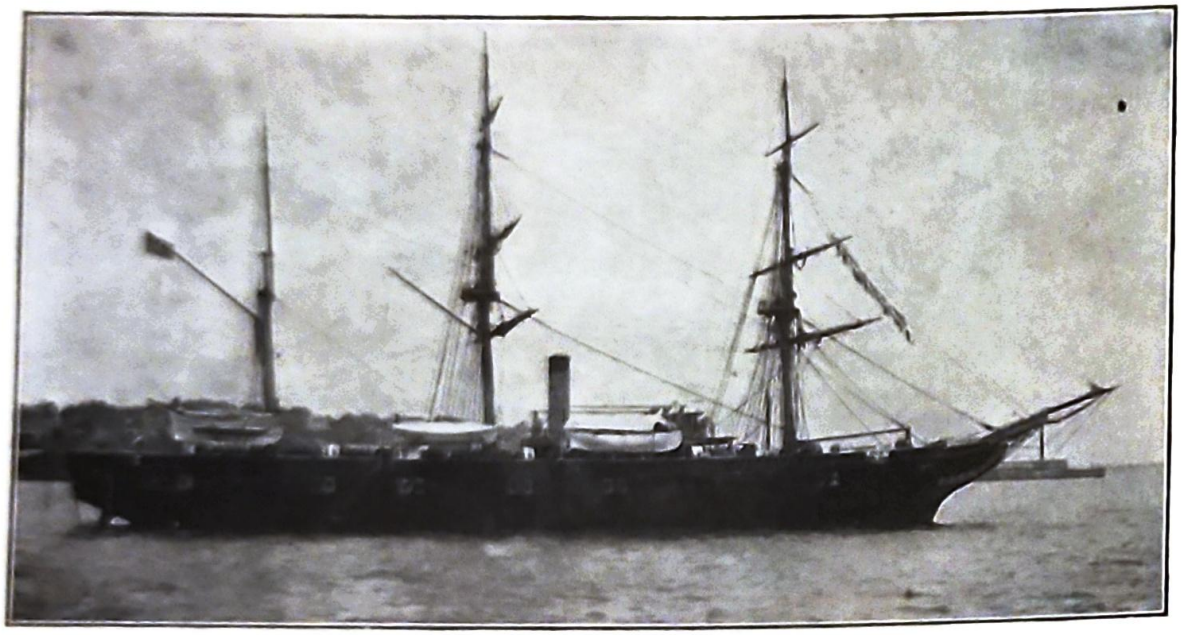
Japan, ever on the strenuous aggressive, has, by her example, taught India as well as China what may be accomplished. India's agitators are telling her people that in the strength of her vast numbers she can assert herself and be an independent and mighty power.

Brazil is building a great navy of Dreadnaughts; Argentine says she must not allow herself to be outdone by her sister republic; and so one nation after another is joining the procession of war-crazed peoples.

The sudden awakenings among the hitherto dormant and unprogressive heathen nations of the Orient should call to our minds vividly again the words already quoted from the prophet Joel, "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to

judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great." Joel 3:9-13.

"Their wickedness is great," so says this scripture, at the time when this great arousing to war occurs. This great wickedness, at the bottom of which are greed, selfishness, and lust, as has been shown elsewhere in these pages, prepares the soil for the violent and world-wide spread of war that this and the other prophecies call for. And so the nations will "bestir themselves" and "haste" to come to the great war of the end of the world. "Let the weak say, I am strong." Thus does the prophecy show that even the weak and unimportant nations from

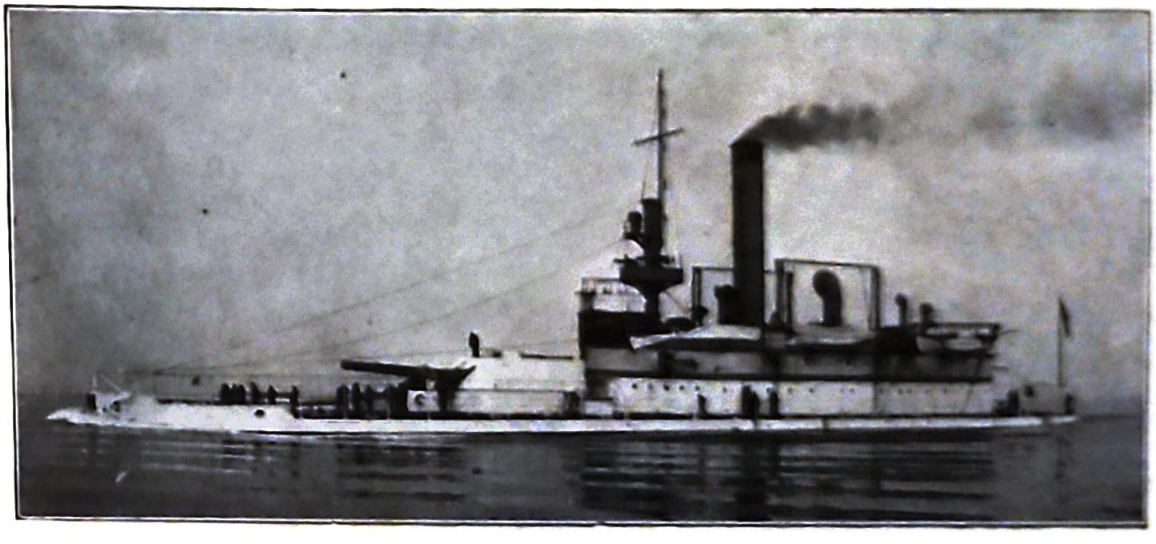


The "Hartford," Admiral Farragut's flagship in the battle of Mobile Bay, Aug. 5, 1864. It was in the port main rigging of this ship where, according to Oliver Wendell Holmes, the Admiral "made his mast a throne," and successfully directed one of the most daring and famous battles of all the naval combats of history. The "Hartford" had both steam and sail, and was one of the very best of the battle-ships in that day of the recent past. She was of 1,900 tons displacement; her speed under steam alone was eight knots, and under steam and sail combined eleven knots; her guns were twenty-two nine-inch Dahlgrens, two twenty-pounder Parrots, and a rifled Sawyer gun on the forecastle. Farragut had her fore and main-tops protected with boiler iron and armed with howitzers. A brief glance at the facts given in connection with the illustrations of war-ships on the following pages will impress one with the awful advancement that has been made in the art of naval warfare during the last half century.

the military point of view, are to arise and say, "I am strong." How strikingly has Japan done this! In what a marked and aggressive manner is China doing it! And how unmistakable is the evidence that even supine and sleepy India is awaking and arousing for the conflict.

And then the awakening to war preparations in the countries of South America and elsewhere should not be overlooked. These things are too marked and literal in their fulfilment to be set to one side lightly. God has made it so that we can clearly understand the meaning of the events of this time, and it is to our eternal interest closely and respectfully to consider what He has foretold.

Returning to a consideration of the marvelous increase in the number of men composing the armies of the world, we should by no means get the impression that their increase of numbers gives a full presentation of their vastly increased power; for the weapons with



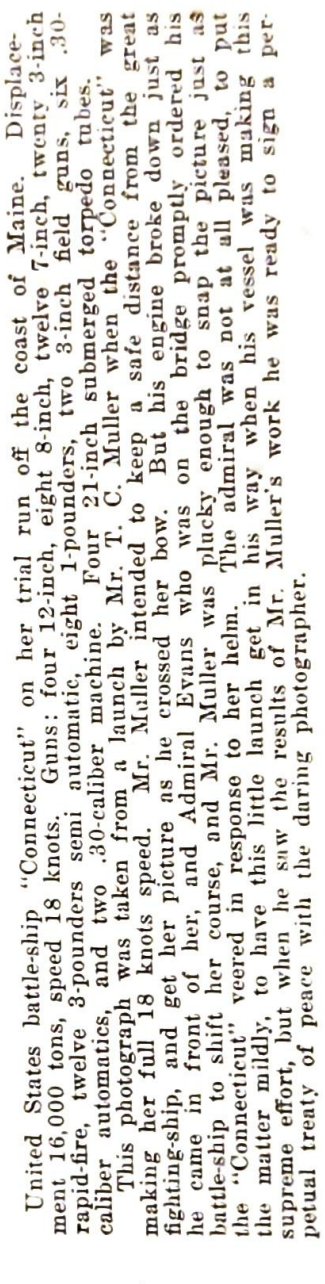
United States coast defense monitor "Florida." She represents a type of vessel that marked the improvements on Ericsson's "Monitor," which is mentioned quite fully in these pages. Displacement 3,235 tons, speed 11.5 knots, guns: two 12-inch, four 4-inch rapid-fire, three 6-pounders, four 1-pounder automatic, four 1-pounder rapid-fire, two .30-caliber automatic. She was used as a target in the early part of 1908 to enable the naval men of the nation to make a practical study of the effect of both shells and torpedoes when discharged against the steel walls of the modern battle-ship.



Copyright 1907 by Enrique Muller.

See description on opposite page.

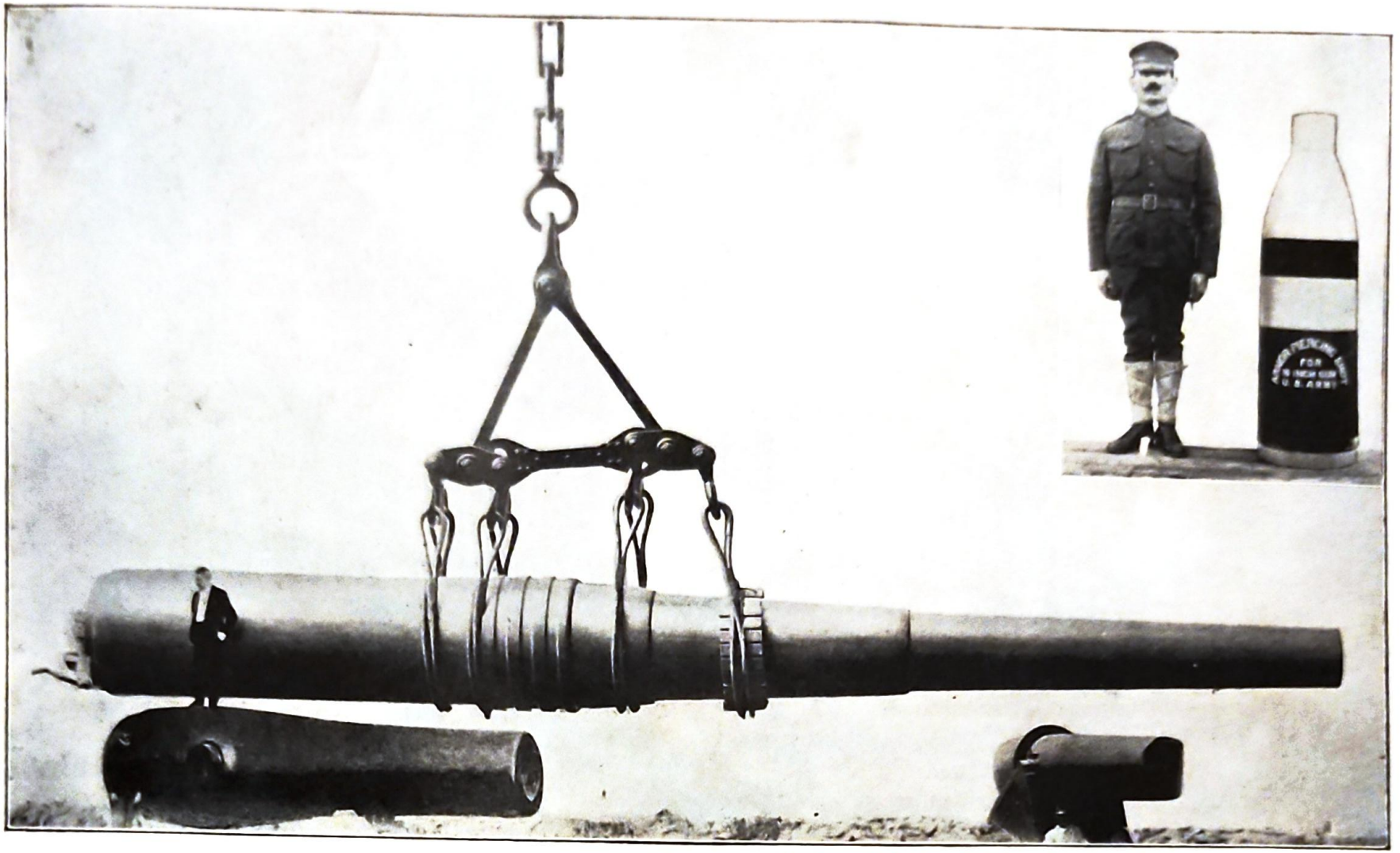
which Napoleon and the great generals of all former times fought, were mere toys when compared with the weapons that are now being prepared.



United States battle-ship "Connecticut" on her trial run off the coast of Maine. Displacement 16,000 tons, speed 18 knots. Guns: four 12-inch, eight 8-inch, twelve 7-inch, twenty 3-inch rapid-fire, twelve 3-pounders semi automatic, eight 1-pounders, two 3-inch field guns, six .30-caliber automatics, and two .30-caliber machine. Four 21-inch submerged torpedo tubes.

This photograph was taken from a launch by Mr. T. C. Muller when the "Connecticut" was making her full 18 knots speed. Mr. Muller intended to keep a safe distance from the great fighting-ship, and get her picture as he crossed her bow. But his engine broke down just as he came in front of her, and Admiral Evans who was on the bridge promptly ordered his battle-ship to shift her course, and Mr. Muller was plucky enough to snap the picture just as the "Connecticut" veered in response to her helm. The admiral was not at all pleased, to put the matter mildly, to have this little launch get in his way when his vessel was making this supreme effort, but when he saw the results of Mr. Muller's work he was ready to sign a perpetual treaty of peace with the daring photographer.

Previous to the Rebellion in this country, 1861-1864, breech-loading guns were not in use to any extent. Their introduction placed a weapon in the hands of the infantry that could be fired much more rapidly than the guns they replaced; and immediately other improvements in ammunition, etc., followed, making these breech-loading guns far more effective in range and accuracy. In 1861 Dr. R. J. Gatling invented the gun that bears his name, and the ingenious mechanism of this weapon enables it to fire *from six hundred to twelve hundred shots a minute*. The "Maxim automatic machine gun" is perhaps one of the best known of these modern "Devil's spouts," as military men call them. This Maxim gun is fully automatic; that is, when its ammunition is placed in position, the gunner simply keeps his finger pressed on the trigger and directs the aim, and the recoil from each bullet as it is fired ejects the shell, and throws in place and discharges the next bullet, and so on. The operator swings the gun to and fro very much as a fireman would use his hose, and he pours upon the enemy a literal stream of death-dealing lead. No advancing column can meet such a fire without complete destruction.

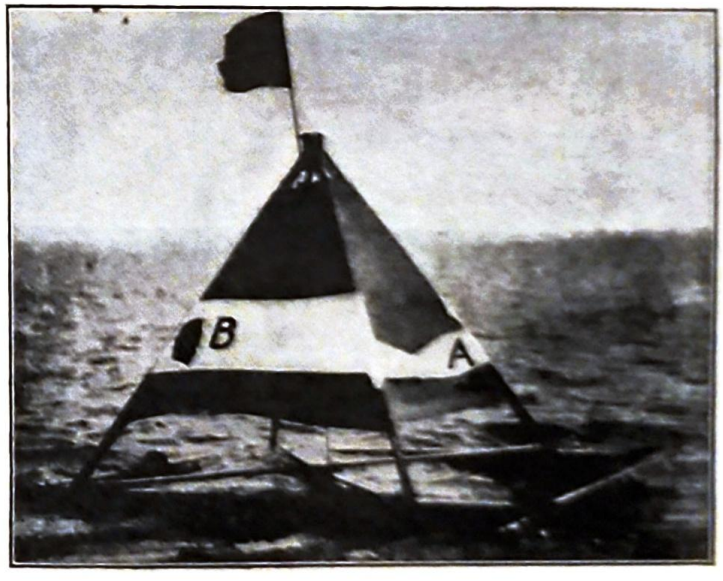


Courtesy Brig.-Gen. William Crozier, Chief of Ordnance, U. S. A.

This 16-inch breech-loading rifle is the first of a series of similar gigantic weapons which were proposed for the sea-coast defense of the United States. This largest of "big guns" is fifty-three feet long, 60 inches in diameter at the breech, weighs 180 tons, and throws a projectile weighing 2,400 pounds a distance of 23 miles with a striking energy of 90,000 tons. The cost of manufacturing this enormous weapon is not given, but the expense of mounting it on a disappearing carriage at the western entrance of the Panama Canal is estimated at $125,000.

Among the illustrations of the awfully destructive work of these machine guns may be cited numerous instances in recent years; for example, the fight on the Nile between the British and the Dervishes. The Dervishes had none of the modern weapons, but showed all the valor of the most warlike armies of former times. They charged upon the British in great numbers, but it was only to be mowed down by thousands beneath the withering fire of the machine guns of the English. The reports stated that less than a hundred of the British were killed and not three hundred were wounded, while the lowest estimates of the Dervishes killed and wounded were fifteen thousand, and some reports said twenty-two thousand.

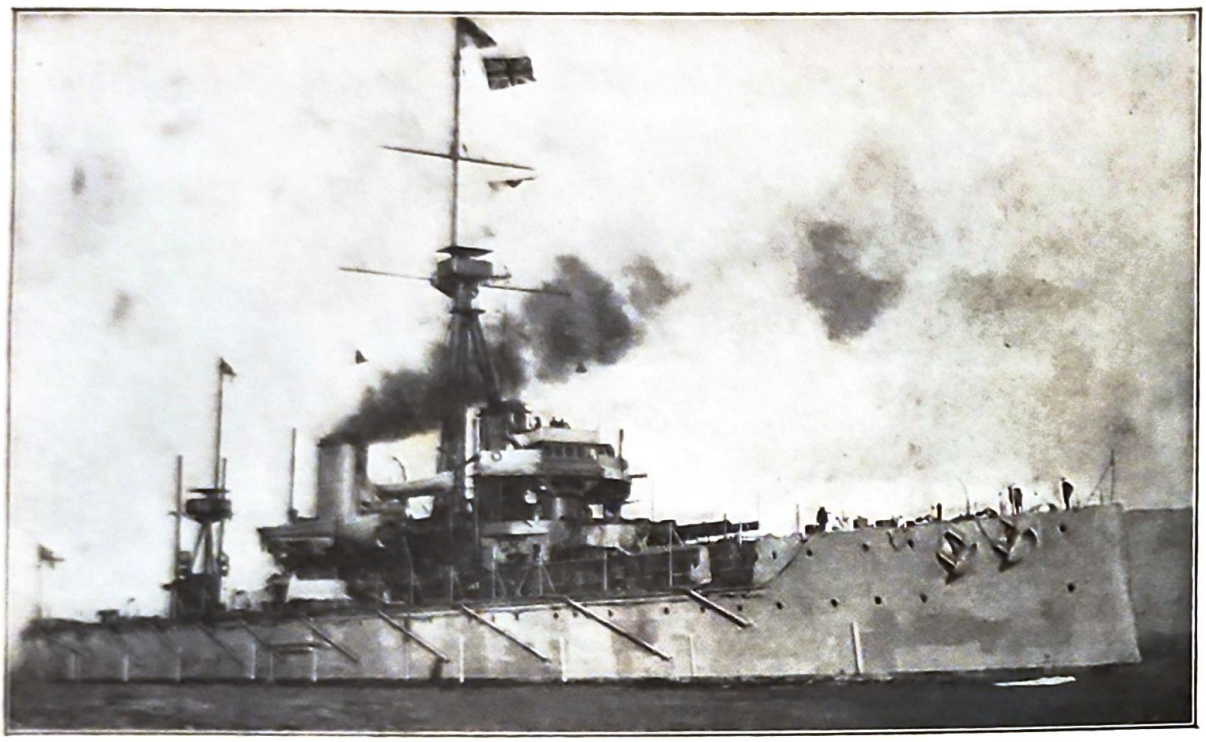
Mr. H. P. Maxim, a son of Hiram Maxim, who had been working with his father in the inventing of agents of destruction, became sick at heart at the thought of devoting his life to devising improved methods for kill-



Courtesy of the "Scientific American."

Sample of floating target used in marine gun practise. The target is towed behind a boat, and the war-ship is required to be under way when shooting. As a sample of the gunnery, a United States battle-ship steaming at ten knots an hour opened fire at a target similar to this when she was four and one-half miles distant. She continued the fire for eight minutes, and she was then five and a half miles from the target. The target was thirty feet high and fifty feet long, and in that time she put through it four 12-inch, nine 8-inch, and seventeen 7-inch shells. Consider the range at which this work was done, and also that the target was only about one tenth the length of the modern battle-ship. Instruments for determining the exact range of the enemies' ship and also for training the gun, as well as the scientific skill to use these instruments, have been so perfected that the gunner can hit his mark nearly every time, and that notwithstanding the fact that his target as well as the ship on which his gun is located is rolling and pitching with all the motion of the sea. It is stated on good authority that at the time of the Spanish-American war four per cent of hits was a good average. Now there are gun crews that are making a record of more than seventy-five per cent of hits.

ing his fellow men. And so he decided to turn his attention to the construction and improvement of automobiles. When he started into this line of work he soon discovered that the principle of muffling the noise made by the exhaust of the gas-engine could be applied to



British battle-ship "Dreadnaught." Length 520 feet, beam 82 feet, displacement 18,000 tons, speed 21 knots; armor: belt 11 inches, turrets 11 inches; guns: ten 12-inch, eighteen 3-inch.

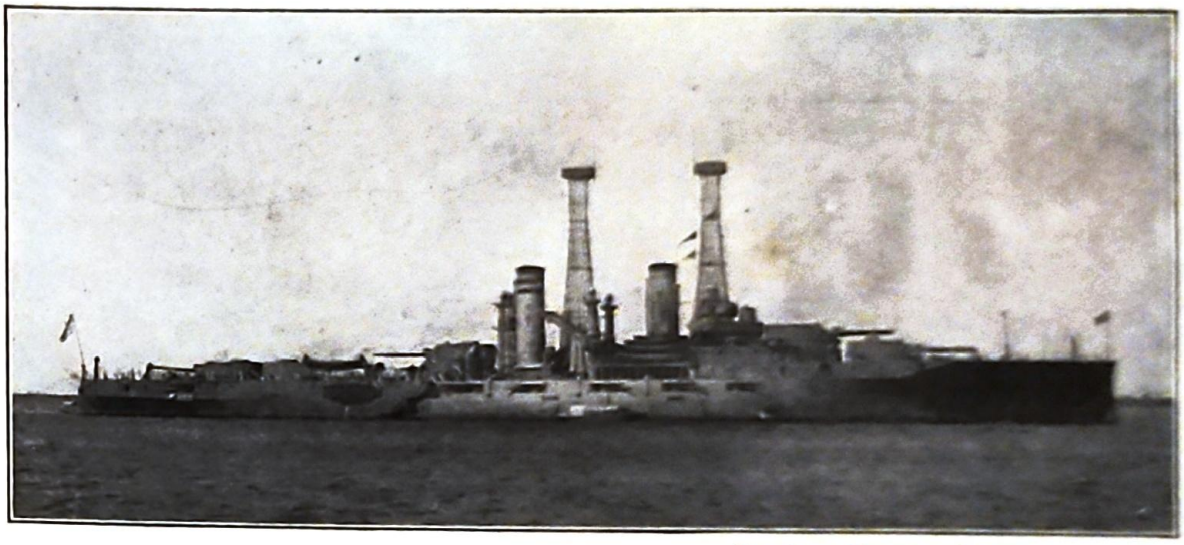
This is the battle-ship that has revolutionized modern naval warfare. Going back to the "Oregon," authorized by the United States Congress in 1890, we find that she had a displacement of only 10,288 tons, and but four of the big guns. She was considered one of the best battle-ships in her day, and she made herself famous by her great trip from San Francisco Bay to Santiago, Cuba, reaching there in time to engage in the famous battle with the Spanish fleet. Following the experiences of the Spanish-American war the size of the battle-ship was gradually increased till we come to the "Connecticut" of 16,000 tons. But when war broke out between Russia and Japan, England was permitted to have some of her best naval experts accompany the Japanese fleet in all of their great engagements. As soon as the war was over, these experts got together and designed the "Dreadnaught," and she was completed in one year from the time her keel was laid. Previous to that it had been considered that from three to four years were required in which to complete a battle-ship.

When she was completed she was longer than the biggest of the armored cruisers, and seventy feet longer than any battle-ship afloat. She has ten of the big 12-inch guns instead of the usual number of four that had been placed on previous battle-ships. Her great size and peculiar arrangement enables her to concentrate six of her big guns ahead or the same number astern, and she can swing eight of them to either broadside, and the guns are so positioned that the blast from one gun does not interfere with the firing of another.

Her guns are all of the late type of high-power, and increased accuracy and efficiency, and since her great size and arrangement make it possible for her guns to be widely separated on her deck, and with these guns incased in turrets with sloping sides it is a very difficult task for the enemy to disable her completely. Briefly to state the facts, this great fighting ship that was built in a single year left all previous battle-ships so far behind that all the other nations at once entered the race of "Dreadnaught" building.

the rifle as well. His old habits of working with guns and explosives took possession of him again, and the result was his invention of a gun that is both smokeless and noiseless. He has a muffler attachment that so effectually absorbs the sound from the discharge of the infantry rifle that a slight hissing sound is all that can be heard, and that for only a distance of a few feet.

Mr. Maxim says that he is appalled at the thought of what he has invented. An enemy can lie in ambush



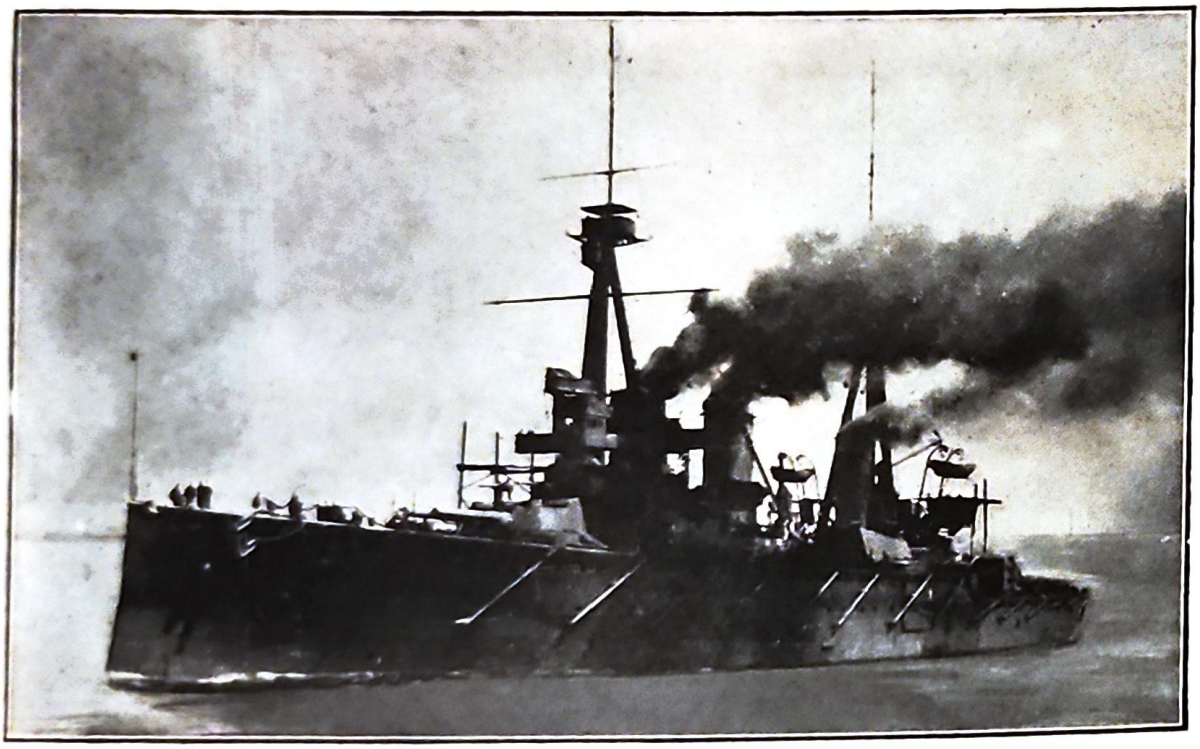
Courtesy Senator George C. Perkins.

The 20,000-ton United States battle-ship "Delaware," sister ship to the "North Dakota." "This," to use the words of the *Scientific American*, "is our answer to the 'Dreadnaught,'" and "this type with center-line turrets has become standard in the world's navies." The same authority says, "There is not the slightest doubt that our 'Delaware' could defeat in action a whole division of 'Oregons,' or could destroy the entire American fleet of the Spanish-American war." She is ten feet longer on the water-line, she is three feet wider, and of 2,000 tons greater displacement. She is armed with the same number of big guns as the "Dreadnaught," but has 5-inch rapid-fire guns for repelling torpedo attacks, instead of the 3-inch rapid-fire guns of her British rival. This vessel immediately made the great "Dreadnaught" a "back number." The United States completed the "Florida" and "Utah" in 1911. They are sister ships of much the same design as the "Delaware," and the same large guns, but their displacement is 21,825 tons. This country has in building two battle-ships, to be completed in 1912, of 26,000 tons displacement, and twelve 12-inch guns; for 1913, two of 27,000 tons, and ten 14-inch guns; for 1914, two of 27,500 tons, and ten 14-inch guns.

Since 1906 England has built fourteen of these great "Dreadnaughts," and she has kept increasing the size, until the last two were of 22,500 tons displacement, and these last have ten 13.5-inch guns. She has under way for 1912 two more of 22,500 tons, and for 1913 and 1914 eight of 25,000 tons, each to be armed with ten 13.5-inch guns. France has completed four of the "Dreadnaughts," and has six more in building, the largest one of which is 23,000 tons displacement, and her latest designs place twelve 12-inch guns on each ship. Germany already has completed seven "Dreadnaughts," and has nine building. Her largest one is 22,000 tons, and all of them except the four earliest are armed with twelve 12-inch guns. Japan has three built, and two more to be finished in 1912, her largest one being of 24,000 tons displacement, and her three latest are each armed with twelve 12-inch guns. Russia has six building, Italy has one built and three building, Austria is building four, while several of the very largest are building for some of the little South American republics.

and shoot down his victims, and there is neither sound nor smoke to indicate the direction from which the bullets are coming. It can also readily be seen that this weapon will be even more potent in the hands of the highwayman and assassin. Lurking under cover, he can do his horrible deeds, with nothing to attract attention to his whereabouts.

But it is not alone in these smaller arms for the infantry that the great improvements have been made. The wars of forty or fifty years ago were fought with old muzzle-loading, cast-iron cannon, and the most of

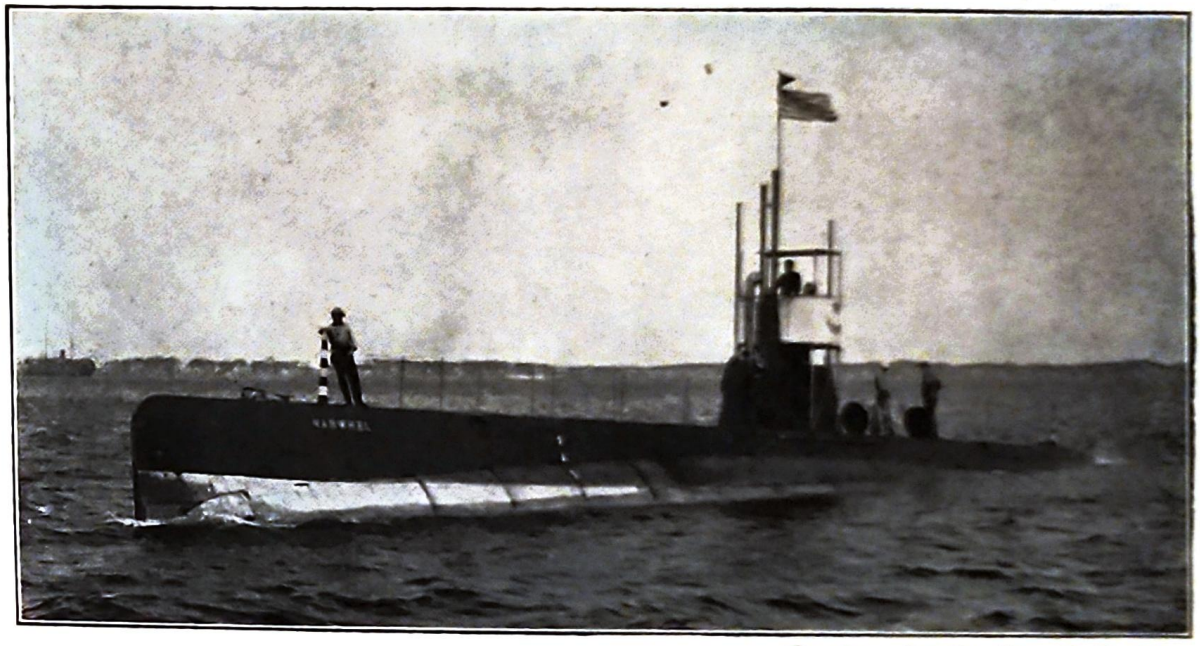


British cruiser "Indomitable." Length 560 feet, displacement 17,250 tons, speed 25 knots. She carries eight 12-inch and sixteen 4-inch guns.

This is called the "Dreadnaught" cruiser, and like the great British battle-ship, she has made a revolution in the building of cruisers. She carries just twice as many of the big guns as did the first-class battle-ships previous to the building of the "Dreadnaught" in 1906. These guns are so placed that they can all be fired to either broadside, and six ahead or astern. She not only is much more powerful than any of the cruisers built before 1906, but she would make a stronger fight than any of the battle-ships prior to that date. England has built four more of these "Dreadnaught" cruisers, and has five building. One that is already built and three that are under way are of 26,500 tons displacement and have a speed of 28 knots. Germany has two built and three building, her largest being 23,000, with a speed of 28 knots; while Japan heads the list for size and gun power in her "Dreadnaught" cruiser that is building, of 27,000 tons displacement, and armed with the 13.5-inch guns.

them were smooth-bore. While some of these guns had about as large a bore as the guns of to-day, no comparison could be made as to their effectiveness.

All are familiar with the famous battle between the "Merrimac" and the "Monitor" in the Civil War of the United States. Mr. John R. Spears thus describes the armament of the "Merrimac": "The battery of the 'Merrimac' contained six of the nine-inch Dahlgrens found in the Norfolk navy-yard, and four rifles designed by Brooke. Two of these rifles were mounted as pivots at bow and



Courtesy Senator Geo. C. Perkins.

United States submarine torpedo-boat "Narwhal." In the early nineties certain inventors were attracting the attention of the governments of the world by their claims that they could make boats so that they would dive under the water, approach an enemy's war-ship, and discharge a torpedo against it without being observed. The practicability of these ships has been demonstrated, and the United States now (1912) has 38; Great Britain, 82; France, 81; Germany, 24; Japan, 13; Russia, 39; Italy, 20; Austria, 12.

In naval maneuvers, submarines have approached vessels in clear daylight, while a sharp lookout in every direction was kept up. But they succeeded in keeping out of sight under the water until near enough to discharge their blank torpedoes, and nothing was seen of them until the thud of the missile in its harmless condition was felt on the sides of the target vessel.

In the latter part of 1911 three British submarines completed a voyage of 9,000 miles, from Portsmouth, England, to Hongkong, China. On another occasion a flotilla of these vessels went three hundred miles, under war conditions, and remained, in the course of the voyage, forty consecutive hours under water. A United States submarine vessel was directed to go to the bottom in one of our harbors and remain there for twenty-four hours, and then come to the surface again; and she performed the feat successfully. These and many other experiments have demonstrated that the submarine is one of the deadliest of the modern adjuncts of the navy; and these diving war-ships can assist the fleet on the high seas as well as in the harbors. Ten miles is the farthest a submarine can be seen when running on the surface; and when submerged, she can maneuver about a hostile ship for hours unobserved.



Interior of the barrack battery, Sebastopol, showing the rope mantelet used by the Russians to protect their gunners from the Minie rifle.

This is a view of an up-to-date fortification in the war of the Crimea 1854 to 1856. Jefferson Davis, who was Secretary of War at that time, sent Majors Delafield and Mordecai to the scenes of strife to make observations. Of the fortifications of Sebastopol the majors said in their report:

"They are particularly important and interesting to the officers of our army as a study, from the fact of their being of recent construction, similar, in a great measure, to the system we have adopted for our sea-coast, and from having resisted the most powerful attack that can, in the present day, be brought against them, by the combined fleets of England, France, and Turkey."

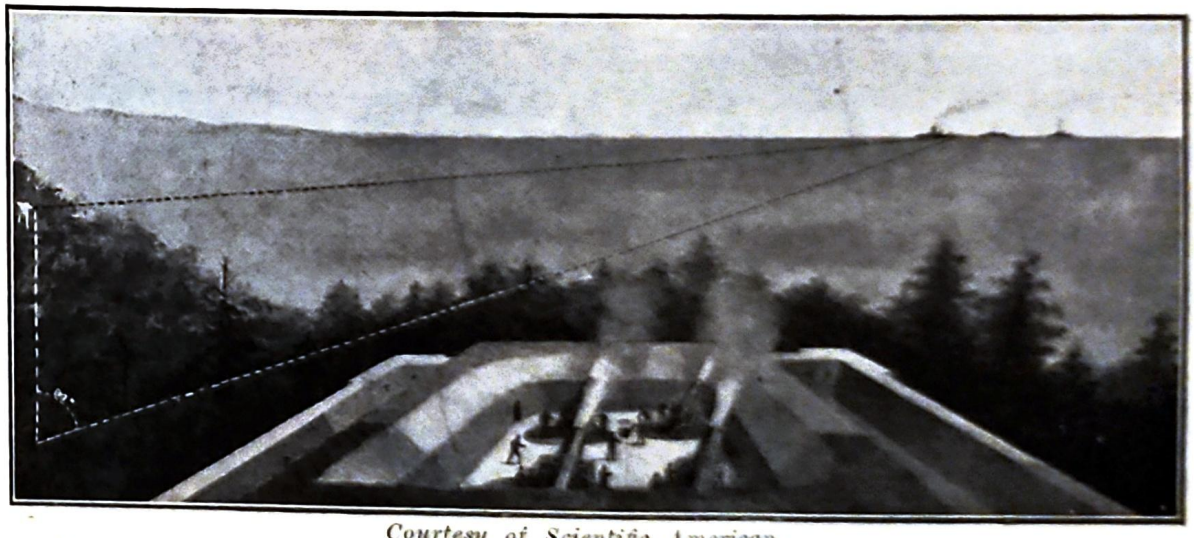
The outer forts in the defenses of Sebastopol had 261 guns, and the fleets of the allies brought 2,156 guns into the engagement, half of which could be fired from either broadside at the forts. This gave a continuous fire of 1,078 guns at the fortifications of Sebastopol, a section of which is shown in the above illustration. The distance of the hostile ships from the forts ranged all the way from 600 to 1,500 yards. The bombardment lasted five and one-half hours, and the report says that the efficiency of the forts was not destroyed and none of the ships were sunk. These facts concerning that historic and world-famous siege of half a century ago seem like the description of the cooing of infants when compared with present-day developments.

Other interesting items in the report of that commission are:

1. Mention of the "floating batteries" which were the forerunners of our modern steel armored battle-ships.
2. "The electric telegraph was another novelty in the art of war, first used during this memorable siege."
3. "Mines were exploded by the voltaic batteries."
4. "Torpedo mines . . . to explode by the contact of any vessel running against them."
5. "An attempt . . . to adapt the rifle principle to the heaviest artillery."
6. "A breech-loading musket" that had not been sufficiently perfected "to recommend it for our service."

stern, and two smaller ones were in the broadside. The pivots were cast-iron muzzle-loading rifles of seven-inch caliber, and they weighed fourteen thousand five hundred pounds each. The reader will appreciate the weight of the gun when it is told that the best gun in the British navy at that time was the sixty-eight-pounder, having a caliber of eight inches and weighing nine thousand five hundred pounds. Moreover, Brooke's heavy casting was reinforced by wrought-iron bands shrunk on. The broadside guns were of the same construction, but weighed nine thousand pounds, and were of four-inch caliber. *Brooke's guns were far and away the best then afloat."—"History of Our Navy," Vol. 4, p. 188.*

John M. Brooke took the lead in the designing and building of the "Merrimac"; hence the references to him in the foregoing quotation. It should also be stated that



Courtesy of Scientific American.

View of a typical coast defense mortar battery, with position finder in a masked position on an adjoining elevation. The battery is in a depression, or behind some embankment entirely out of sight of the ocean, so that its operators can not see, neither can it be seen by, the hostile ship. The water within range of these batteries is all platted, and carefully drawn maps are before the gunners in charge of the battery, and also with the position finder on the distant elevation. The position finder, by means of his instruments and calculations locates the square on the map in which the enemy's ship is and also determines her direction and speed. This information is telephoned to the gunner, and he trains his mortar to the proper elevation and direction, selects the proper charge of powder, fires his piece, and the shell will fall with a large percentage of accuracy on the deck of the enemy's war-ship.

the "Merrimac" was covered with four inches of iron, laid on a backing of oak timbers.

The "Monitor" had a covering of five one-inch iron plates bolted on, and also backed by heavy oak timbers. Her flat deck was protected by two layers of half-inch iron plates. Her revolving turret was built up of eight thicknesses of one-inch iron plates. She carried in this turret two eleven-inch smooth-bore guns, firing solid shot weighing from one hundred seventy to one hundred eighty pounds. Her speed was between four and five knots an hour.

Both of these vessels were built at the same time, the "Merrimac" by the Confederates, and the "Monitor" by the Union forces in the North. The "Merrimac" was completed in time to get in one day's fighting before the "Monitor" could reach the scene of action. There had been much gossip about the building of these two ironclads, and the rumors descriptive of the "Merrimac" had inspired a good deal of dread among many of the Northern men. But the officers of the Union navy were fully convinced that Lord Howard Douglas "had conclusively demonstrated that an ironclad would prove more dangerous to her own crew than to the enemy;" they were sure she could not be made to float; so they were full of confidence when they entered the fight against this new engine of war. The "Merrimac" rammed the "Cumberland," and soon sank her. She then turned to the "Congress," and after a little while destroyed this vessel also. She then retired to the Confederate side for the night, thinking to return in the morning and destroy the rest of the Union fleet and the shore batteries as well.

The "Monitor" steamed into Hampton Roads that night, and when the "Merrimac" came back to resume the fight in the morning, the two vessels engaged in the first battle between ironclads. They fought each other for six hours. Each vessel tried to ram the other. Shot after shot was fired with the ships almost touching each other. Each side had a new kind of naval equipment, and each fought with the desperate and valorous determination that the novel condition inspired.

The "Merrimac" came into this engagement with a good deal of confidence, for she had been the target the day before for one hundred heavy guns at one time. The men-of-war that she had destroyed, as well as numerous shore batteries, had vigorously played their guns upon her. Some of her parts had been shot away, it is true; but her iron armor was still uninjured; and even after her six hours' duel with the "Monitor" on the following day her armor was nowhere pierced. It is also true that she served her ten guns on the "Monitor" at short range for all of that six hours' contest, and to the best of her ability; still the "Monitor's" armor was also uninjured.

The "Monitor" fired one of her two guns about every seven or eight minutes, thus showing that it took nearly a quarter of an hour to load each gun and get it in position to shoot. The "Merrimac" having five guns on each broadside, was able to fire one of them on an average about every three minutes while she was doing her best work. So it will be seen that it also took about fifteen minutes to load and shoot one of her guns.

One gun crew on the "Merrimac" became so disheartened with their inability to break through the armor of the "Monitor," that they ceased firing, saying as they did

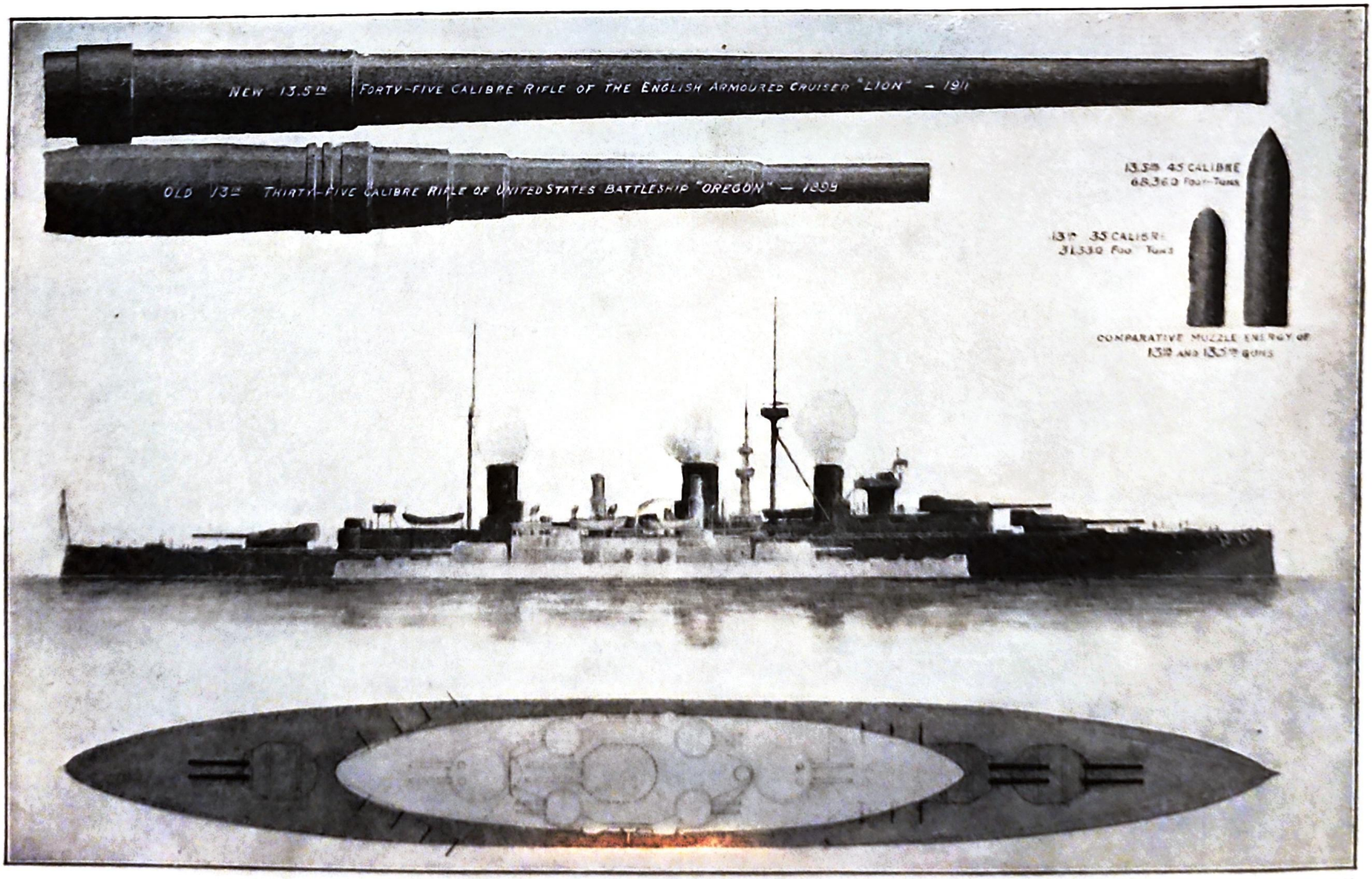
so, "We can do her about as much damage by snapping our fingers at her every two or three minutes."

This battle between these two ironclads brought out the very best there was in all the world up to that time in the way of cannon as well as naval vessels. This matter has been presented somewhat in. detail, in order to show the contrast between naval warfare then and now. The first battle between ironclads was fought in the recent past; but both the ships and cannon of that time are very primitive when placed beside those in use to-day.

For instance, if it had been a modern battle-ship that met the "Merrimac" and the "Monitor" combined, on that March morning in 1862, the story would have been very different. It was considered remarkable then that the "Merrimac" and the "Monitor" began firing at each other when they were a mile apart, even though their shots could make no impression on the iron walls at which they were aiming. But the modern battle-ship would not regard it a very great feat to turn one of her big guns on a target like the "Merrimac" at a distance of three or four miles, and would expect to hit her with nearly every shot.

The battle-ship of to-day could have kept completely out of the range of the "Merrimac's" and the "Monitor's" guns while it easily broke the vessels to pieces with her accurately aimed shells.

Thus we see that the last few decades have completely revolutionized the weapons of war. When we consider the difference between the very best battle-ship of 1862 and one of the best ships of to-day, we see that no comparison can be made; and nothing has been said about the hard steel armor with which the modern man-of-war



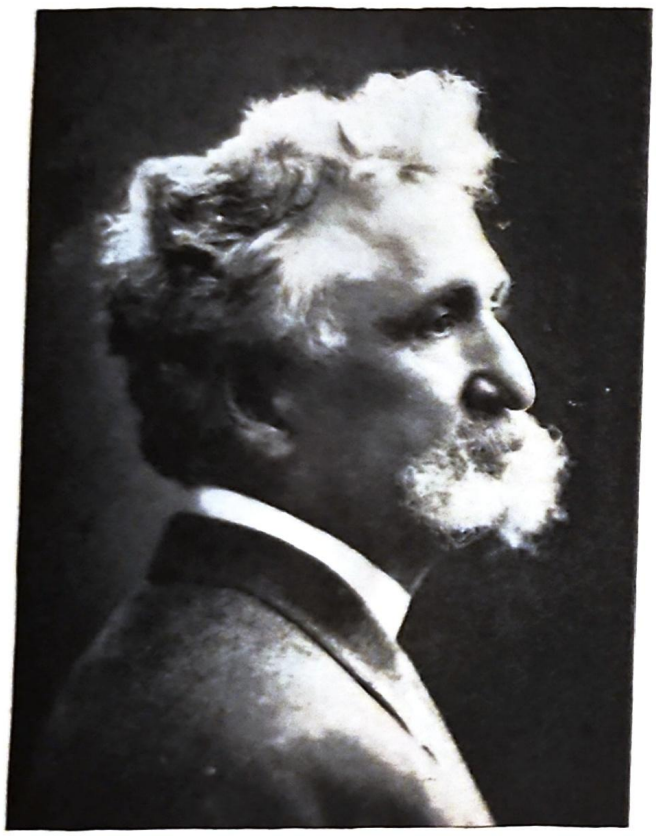
Courtesy "Scientific American."

TWENTY YEARS' GROWTH OF THE ARMORED SHIP.

The 700-foot Dreadnaught "Lion" of 1912 is here compared on the same scale with the "Oregon" of half her length, built nearly twenty years earlier. Note the high freeboard, and the lofty elevation at which the guns are now carried.

is covered. The best guns of 1862 might fire indefinitely at such steel walls as cover the men-of-war to-day, and make no impression upon them.

It is next to impossible to keep track of the improvements in the military and naval profession; for what may be truthfully said to-day is likely to be entirely out of date to-morrow. But suppose we take one of the many battle-ships that are now building. The Harveyized steel plates, which a short time ago were considered the best



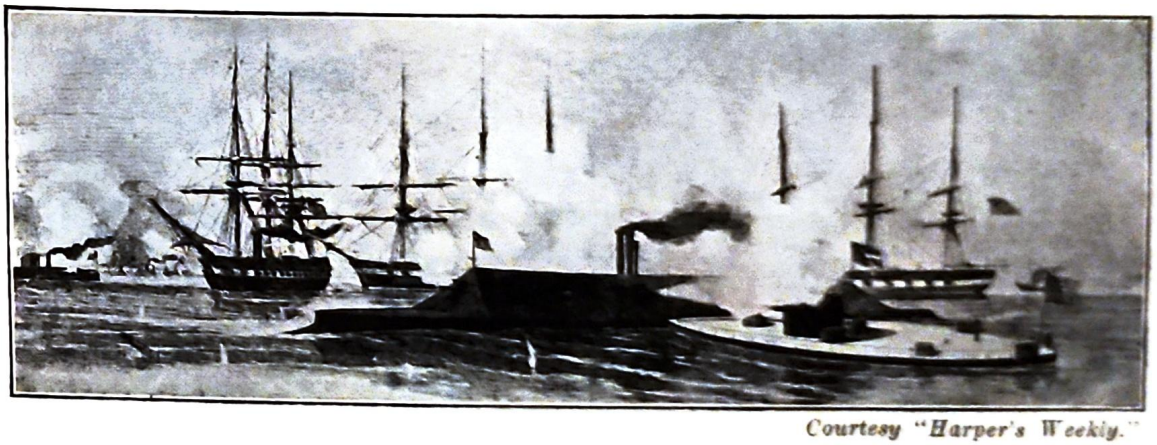
HUDSON MAXIM.

Mr. Maxim sees the spirit of war that is rising in the world, and has set himself the task of producing such deadly engines of destruction that the very terror of them will cause war to cease, not seeming to realize that he is only helping it along.

He is the inventor of the multi-perforated smokeless powder grain, was the first to make smokeless powder in the United States, and invented and sold to the United States government his formula for "maximite," the first high explosive to be fired from a cannon with powder through armor-plate. He is also the inventor of "motorite," a material which by self-combustion drives the torpedo through the water at from 45 to 60 miles an hour. Owing to the increased range of the big guns, the line of battle between hostile fleets would be so great that the torpedo could not be made effective. Hence the battle-ships that were made a few years ago were leaving out the tubes for throwing torpedoes. But principally through the inventions and discoveries of Mr. Maxim the torpedo has been increased in range, and the torpedo tube has been put back upon the recent ships. He invented a detonating fuse for high explosive projectiles which has proved superior to all rivals, and has been adopted by the United States government. He has designed a new type of small torpedo-boat that is driven by "motorite" and carries a ton of high explosive against the side of the battle-ship attacked. No vessel is supposed to be able to withstand the shock of such an explosion. Another one of Mr. Maxim's inventions, and perhaps among the most important, is stabillite. This is a new smokeless powder which, in addition to its superior qualities in other respects, has the invaluable advantage of being ready for use as soon as it is produced. The smokeless powder previously made required several months, and for the largest guns more than a year, to become sufficiently dried out for use. In case of war this one item alone might be the winning factor.

for armor, gave place to the "Krupp-gas-process" plates, which were such an improvement over the Harvey plates that armor ten and eleven inches thick has all the power of resistance possessed by the fifteen-inch to eighteen-inch Harvey armor. And now the Krupp armor is far more greatly outdone by vanadium steel. This allows a vessel to be built with far greater strength and resistance than the great battle-ship of ten years ago, and yet by thus lightening her armor her fuel supply may be so increased that she can keep at sea much longer.

Now, it would not be making a wild conjecture to say that if the navies of every nation in the world, covering every moment of the earth's history down to March 9, 1862, when the "Merrimac" and the "Monitor" fought their duel, could all be brought into use again, together with their great commanders and valiant marines, and gathered into one place, a single battle-ship, with the latest and best improvements, would have no fears nor



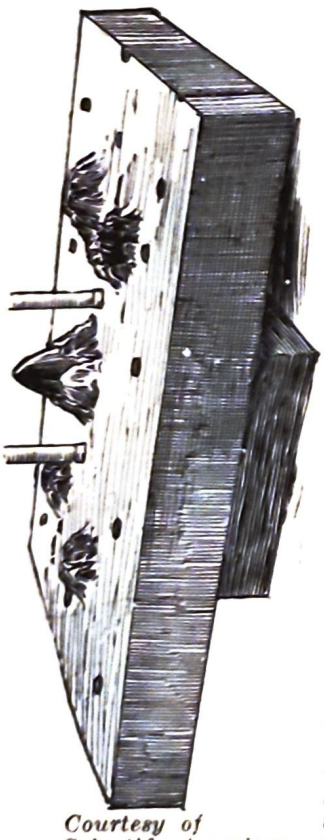
Courtesy "Harper's Weekly."

The "Monitor" (the "cheese-box on a raft") in battle with the "Merrimac" in Hampton Roads on March 9, 1862. In *Harper's Weekly* H. Ashton Ramsay, Major C. S. A., Chief Engineer C. S. N., gives a most thrilling account of this battle, from which we quote the following: "And now the great fight was on, a fight the like of which the world had never seen. With the battle of yesterday old methods had passed away, and with them the experience of a thousand years 'of battle and of breeze' was brought to naught. The books of all navies were burned . . . by a conflagration as ruthless as the torch of Omar. A new leaf had been turned, a virgin page on which to transcribe and record the art of naval warfare."

run any great risk in meeting them alone and single-handed.

The modern battle-ship would steam out fearlessly into the wilderness of sails and masts, of schooners, and galleys, and sloops, and frigates. She would not fear their guns; for their puny efforts could make no impressions on her steel armor, and besides, if she chose, she could keep out of their reach all the time, while she broke the fragile hulls of their vessels to pieces with her ponderous shells.

Indeed, if she so chose, this modern naval leviathan could plow back and forth through those war-ships of the past and break them all to pieces with her prow without ever firing a gun at all. In a word, let it be said that the wildest and most fanciful nursery tales that the



Courtesy of Scientific American.

The illustration represents a piece of 16-inch armor-plate showing effect of modern cannon in the early nineties.

The so-called "floating batteries" that were attracting attention in the middle of the last century set the military and naval world to studying the question of armor. Common wrought iron was used at first; but by 1891 the developments in the study of making steel gave the navies of the world the "Harvey process," that produced a steel that was fully twice as capable of resisting the cannon-ball as was the old wrought iron. The battle-ships and cruisers had no sooner been incased with this improved steel than the "Krupp-gas-process" steel was developed, with a resisting power that was 10 to 15 per cent greater than the Harvey steel.

The great increase of the power of guns acts as a constant stimulant to the manufacturers of armor, and much tougher and more resistant armor-plates are being devised. This is shown in the tests that are made year by year. The nickel-chrome-vanadium alloy has been used in making a steel for turret and conning-tower tops of greatly increased resistant powers.

And the *Scientific American* of Dec. 9, 1911, is authority for the statement that experiments with new processes of heat treatment and new alloys promise soon to make another great revolution in armor-plate.

A Russian came to the United States with a small rifle to shoot an improved bullet of about .44 caliber, both being of his invention. With this small gun he was able to shoot holes through Krupp steel that was seven-eighths of an inch thick. He seemed to be carrying everything before him, for the same principle could be applied to the largest of the cannon, and it looked as if he had invented a weapon that nothing could resist. But one of Mr. Carnegie's young associates was sent to see the operations of the gun, and incidentally he took with him a piece of vanadium steel plate one-half inch thick. The Russian took his position two hundred yards from this target, and fired, but made no impression on the plate. He then came to within one hundred yards and fired again and again, but it required a magnifying-glass to show where his bullets had struck. He then advanced to within twenty-one feet of the plate, and the best he could do was to make a mark that could hardly be seen.

lowest depths of superstition, combined with the highest flights of imagination, have produced, would not be equal to the thrilling facts, if a thoroughly modern battle-ship could enter the conflict with anything and everything that the naval world produced previous to 1862. What does it all mean? Have you ever thought about it?

While it may be said that one modern battle-ship might successfully combat the combined navies of all time previous to 1862, it would not be chimerical or an outbreak of fancy to say that were any one of the great nations of to-day equipped with magazine breech-



Actual penetration of a trial shot from a 16¼-inch, 110-ton gun. The missile passed through 20 inches compound plate, 8 inches wrought iron, 20 feet oak timbers, 5 feet granite, 11 feet concrete, and buried itself 6 feet in a brick wall.

loading rifles, machine guns, small rapid-fire cannon, etc., and the Pharaohs, and Nebuchadnezzar, and Cyrus, and Alexander, and Hannibal, and the Scipios, and Cæsars, and Cromwell, and Napoleon, and Grant, and Sherman, and Lee, and all the rest of the great military leaders of all time previous to 1862, could bring all their armies into the field, armed as each one fought in his day, they would be mowed down by these modern engines of death before they could possibly get close enough to strike any very telling blows. This sounds like fiction, but how literally it is fact instead! Is it not truly significant? Does it not show a wonderful transformation? What does it mean, that all this should be done in a single generation?

At the siege of Baza, 1489, the Saracens are said to have had some rude cannon in which powder was used. There is evidence that gunpowder was known and used in very much remoter times; but it was not materially improved in its power and effectiveness until within the last quarter of the nineteenth century. During these recent years, however, not only is the powerful slow-burning powder devised, but other explosives are invented that are much more terrific than the simple powder. General Nelson A. Miles said truly: "There never was a time in the whole history of the world when so much ingenuity, wealth, and skill were employed in the invention and construction of the appliances of war." Why this intense activity, and why this unparalleled advancement in the realm of war?

While God has prepared most marvelous agencies for carrying His gospel to all the world, Satan will pervert the great railway and steamship facilities into a means of speedily gathering the immense armies of earth to "the war of that great day." A hundred years ago armies had to be marched from place to place or carried, when possible, by the old sailboat. How slow do these methods seem when compared with the steamship and railway facilities of to-day for mobilizing large armies! When the time is reached for God to withdraw His restraint, how quickly can all the armies of the world be gathered to Armageddon!

Some are gathering an unwarranted consolation from the idea that these weapons of modern warfare are becoming so fearful in their destructiveness that men will be afraid to engage each other in battle. Never was there a greater delusion. Soldiers are trained for war,

and when ordered to charge the enemy they do it regardless of consequences. They expect to be killed, in all probability, and they face death with determination. This is the history of the soldier during all time, and the wars of to-day serve to demonstrate that the soldier of to-day will face the weapons of to-day as valiantly as men of former centuries faced their enemies who were armed with nothing more formidable than swords and spears. Indeed it will be seen as the conflict deepens in these last days that there will be an intensity and ferocity in battle that is as much greater than anything of former times as the military weapons of these days outstrip those of the ancients. The spirit of violence, which as we have already seen is to characterize these days, will take possession of the soldier as well as every one else who will yield to it, and he will be driven on to the field of battle with all the furies that can be engendered by the demons of war.

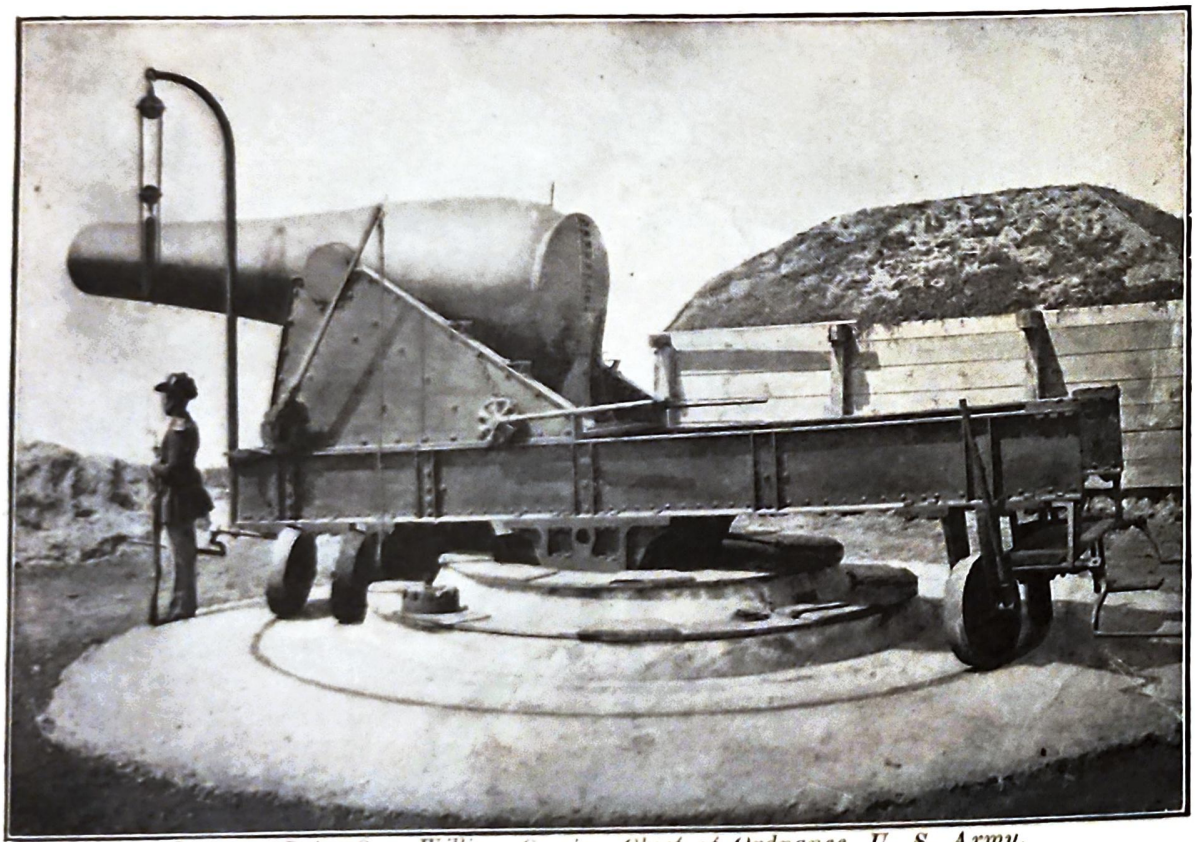
In speaking of "Courage in Modern Warfare," the *Scientific American* said of the war between Spain and the United States:

"The conflict has proved that the theorists were altogether wrong—at least so far as they discounted the value of the personal equation. Daring, dogged endurance, indomitable pluck, forehanded aggressiveness, self-possession in the critical moment—all the qualities, indeed, that went to make the ideal soldier in the days of the three-deckers and the muzzle-loading rifle—are as much a decisive factor now as then."

England carried into South Africa the most highly perfected weapons of those days; but the Boers faced them with bravery and courage. On the other hand, the

Boers were armed with modern weapons, and thousands of the homes of Britons give silent evidence of the courage of their troops in the face of high-power cannon and the murderous rain of machine guns. In the war with Russia, whole battalions of the Japanese army, including officers and men, were mown down like grass, but still they charged again and again. Each succeeding example demonstrates that the modern weapon has no terrors that will stop the modern soldier.

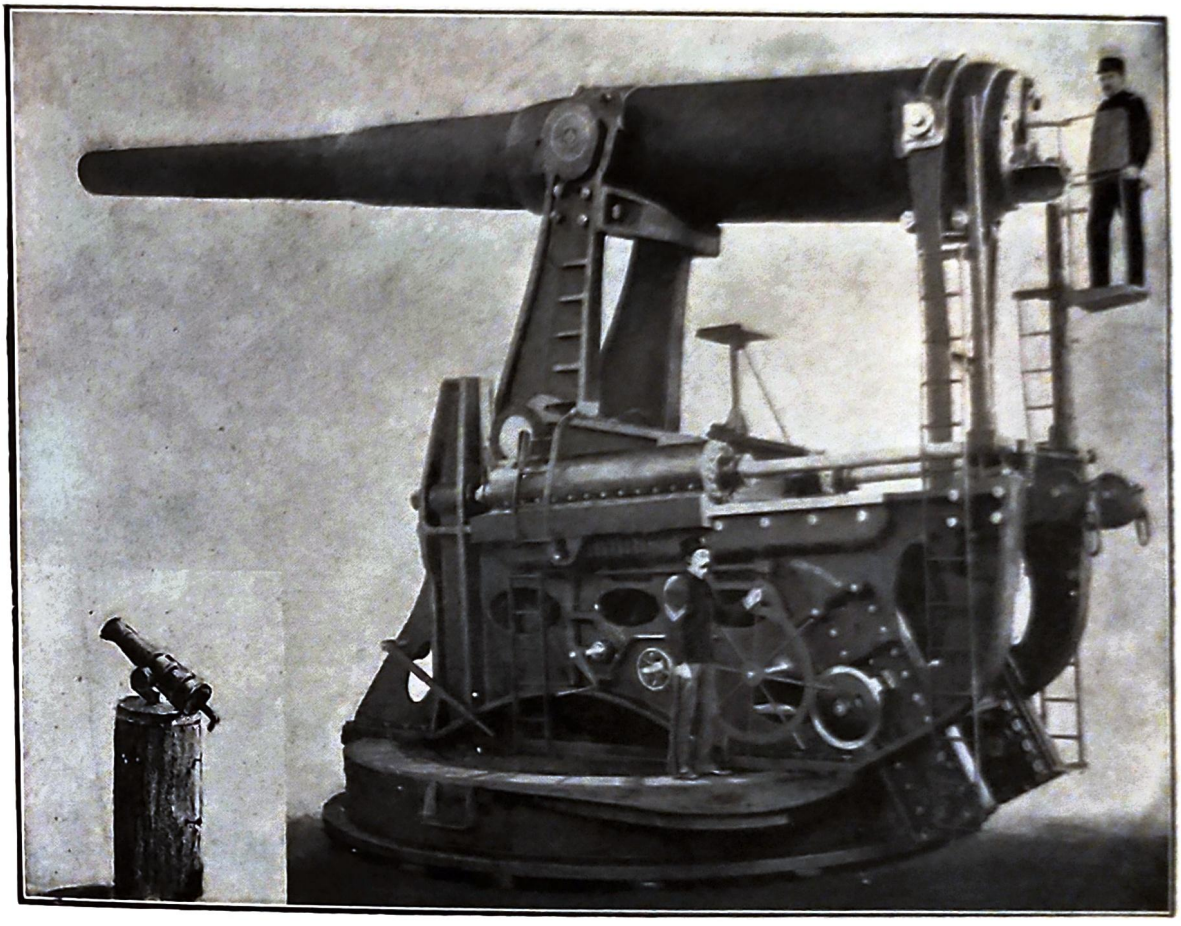
Pride of nationality and the ambition to achieve renown on the field of battle always have been and always will be sufficient incentives to drive men into the face



Courtesy Brig. Gen. William Crozier, Chief of Ordnance, U. S. Army.

15-inch Rodman smooth bore. Mr. Rodman was an important character in connection with the ordnance department during the Civil War in this country. His cannon were used in many of the forts and on the monitors. The weight of the projectile in this gun was 450 pounds, it had a muzzle velocity of 1,700 foot seconds, and its maximum range was 6,000 yards. This was a wonderful gun for the time, and was a great improvement over the guns of a few decades before.

of death, even when it seems almost certain that no one will come out alive. But, notwithstanding this courage that has never yet been wanting in soldiers, there is a feeling of dread in the hearts of men at the contempla-



Courtesy Brig. Gen. William Crozier, Chief of Ordnance, U. S. Army.

Modern 12-inch breech-loading rifle, mounted on Buffington-Crozier disappearing carriage. The photograph shows the gun in the firing position. The recoil when the gun is fired throws it down into the loading position, and the gunners load and aim the weapon behind the embankment, protected from the fire of the enemy. The 12-inch 45-caliber gun has a muzzle velocity of 2,700 foot seconds, and an effective range of 21,000 yards, and can be loaded and fired every thirty-six seconds. In 1897, when the old kind of powder was used, 300 seconds, or five minutes, was allowed between shots; and if we go back to the old muzzle-loader of the Rodman type, it took in the neighborhood of a quarter of an hour to load and fire it. The velocity of the 12-inch gun in 1897 was 2,000 foot seconds, but the inventions and improvements in smokeless powder have enabled them to increase the length and power of the gun so that its striking energy has been increased about one third, and it is loaded and fired more than eight times as fast, and as stated elsewhere, it is aimed from twenty to twenty-five times as accurately. And furthermore, the 12-inch gun of 1897 has been replaced by guns of higher power, some of them being 14-inch and even 16-inch. One of the very latest throws a 2,400-pound shell a distance of twenty-three miles, and with the great efficiency of the up-to-date gunner, this is done with practically absolute accuracy.

The little cannon on a post in the corner of the picture is one of the celebrated "ship's swivel-guns" used at the siege of Sebastopol in 1856, mentioned in General Delafield's report of his observations on that war. It was put on these posts so as to fire over the embankment. The disappearing gun is the improvement over the "swivel-gun," and presents quite a contrast. When these illustrations are understood, they are sufficient, without any words, to show the marvelous advance in the art of war in half a century.

tion of the fearful slaughter that will be made in the next great wars.

The support and equipment of these great armies and navies are taxing the resources of the nations to the uttermost. This tax must ever become more and more burdensome, until the final crash is reached; for the expensive navies and their equipments that were thoroughly up to date five years ago are now so far behind that they have to be almost entirely rebuilt. The equipments of the soldier that were the very best five years ago have to give place to more modern weapons instead. In this mad military race each country is anxious to keep abreast of the times; but, while it supplies the most perfect facilities to-day, there is no assurance that the papers to-morrow will not announce some new weapon that will render useless all the previous great expense incurred for the munitions of war.

A few statements from leading military men and statesmen will be both interesting and instructive in showing how they view the war situation at this time. General Nelson A. Miles, commander of the United States Army, after his inspection of the armies of the Old World, said:

"I have seen all the great armies of Europe except the Spanish army. *What I have seen does not indicate that the millennium is at hand, when swords will be beaten into plowshares.* . . . There are two impressions entertained by many of our people that, in my opinion, are not well founded, even if they can not be regarded as illusions; and they are certainly entitled to full and impartial consideration. One is that we have reached the millennium, that the world has become suf-

ficiently enlightened to abhor war and to settle all its national and international affairs on intelligent and humane principles. *What facts warrant such a pleasing sentiment, belief, or hope?* The heralds of time that record the passing years and months record also national strife and wars in some part of the world. There never was a time in the whole history of the world when so much ingenuity, wealth, and skill were employed in the invention and construction of appliances of war."

The great German military leader, Von Moltke, in describing the war struggles and preparations of recent years, wrote thus:

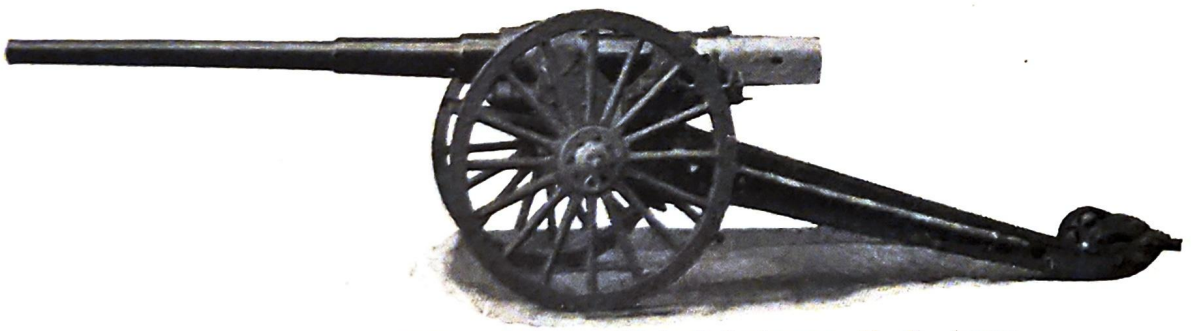
"Generally speaking, it is no longer the ambition of monarchs which endangers peace, but the impulses of a nation, its dissatisfaction with its internal conditions, the strife of parties, and the intrigues of their leaders. The great wars of recent times have been declared against the wish and will of the reigning powers. To-day the question is not so much whether the nation is strong enough to make war as whether its government is powerful enough to prevent war."

At the beginning of 1896 Mr. Franklin Matthews wrote the following, and his graphic statements remind us of similar conditions that have kept the world trembling on the crumbling brink of international and world-wide war in every one of the years that have followed:

"The new year opened with the long roll in the armed camps of Europe. It sounded also through the United States, and its echoes reverberated against the mountains and in the valleys of Venezuela and every other country on the American continent. The clash of arms was heard in South Africa, and the eyes of every nation were

fixed intently on Great Britain. Armenia and its horrors were forgotten. Would England fight? The great, proud, boastful England was face to face with as great a crisis as any nation in modern times has ever met. She was alone, and the war-dogs of every other country were almost eager to jump at her throat. Her people had sung, 'Britannia Rules the Waves,' until the nation had almost felt herself invincible.

"The United States early in December challenged this haughty spirit. England's mock heroics and suppressed laughter at the audacity of this country were soon changed to astonishment at the serious situation; and then it was seen that no nation, England especially, could afford to engage in conflict with this country. Then Germany, apparently with no other purpose than to humiliate the greatest commercial nation on the globe, practically threw down the gage of battle by an announcement that England must give up her protectorate of the Transvaal Republic. The English people, outraged by what they deemed an insult, and maddened almost to desperation, simply waited for a single hostile move on the part of Germany's emperor to touch a match to her guns, and



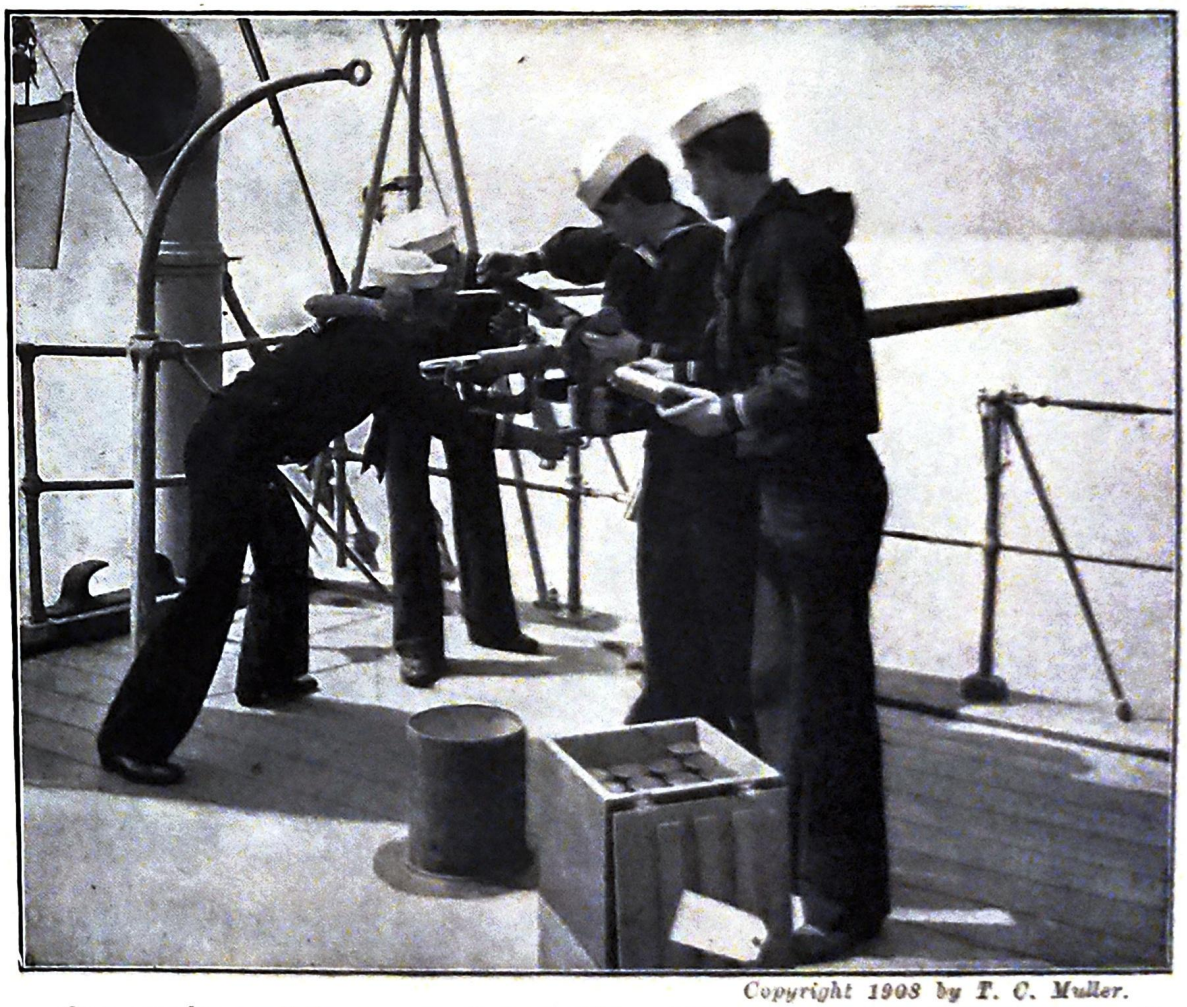
Courtesy Brig. Gen. William Crozier, Chief of Ordnance, U. S. Army.

3-inch field gun. Field guns of this size fire a projectile weighing fifteen pounds, with a velocity of 1,700 foot seconds, and a range of 7,010 yards (about four miles). The energy of this projectile as it leaves the gun would lift 301 tons one foot high. The 12-pounder smooth bore of Civil War times had a range of only 1,680 yards, or less than a mile. The 3-inch naval gun is 50 calibers long, has a muzzle velocity of 2,700 foot seconds, and a range of 8,500 yards (about five miles), and can be fired every 4.8 seconds. A battery of these modern 3-inch guns would have been the terror of the world fifty years ago.

let the havoc of probably such a war as the world never saw run through Europe.

"Then it was that the long roll sounded. Russia set her eyes toward Constantinople, France set hers toward Egypt, Germany set hers toward England's colonies, and the sultan trembled again when he realized that the Armenian atrocities had not been forgotten.

"Every war-office in Europe went over its plans of strategy. Every plan of mobilization was scrutinized. Every nation took account of its stock, of its munitions



Copyright 1903 by T. C. Muller.

One pounder rapid-fire gun on deck of ship making a record of 72 shots a minute. It has a muzzle velocity of 2,000 feet a second and a range of two miles. Even this smallest of the naval guns could have kept out of the range and made pepper-boxes of the "sloops of war" of fifty or sixty years ago.

of war, and of its financial strength. The nervous strain of keeping peace, with millions of soldiers ready to fight at any time, seemed to be exhausted, and the people began to ask if it were possible to prevent the flames of international jealousy and hate from bursting forth into strife, with practical anarchy and chaos as the price to be paid for it."

Mr. William E. H. Lecky says:

"With the present gigantic armies, wars have, no doubt, become less frequent, though they have become incomparably more terrible; but can any one seriously contend that the unrestrained and reckless military competition of the last few years has given Europe any real security, or that either the animosities or the aspirations that threaten it have gone down? Are its statesmen confident that an ambitious monarch, or a propitious moment, or an alliance, or an invention that materially changes the balance of forces, or some transient outburst of national irritation judiciously treated, might not at any moment set it once more in a blaze? To strew gunpowder on all sides may, no doubt, produce caution, but it is not the best way of preventing an explosion."—*"Democracy and Liberty," Vol. 1, pp. 306, 312, 313.*

As long ago as May, 1894, the *Review of Reviews* said the following concerning Europe's costly armaments:

"The European nations are beginning to droop and totter beneath the ever-accumulating burden of military expenditure. There is hardly a country among them that is not at the present time struggling desperately to choke the deficit which is staring it in the face. In England, Sir William Harcourt was £5,000,000 short, which must be provided for by new taxation. The Indian Em-

pire is proposing to tax all imports except cotton five per cent *ad valorem* to meet its deficit, besides adopting other expedients unpopular but necessary. In France there is a deficit of nearly $30,000,000, about half of which it is proposed to cover by a refunding of loans at a lower rate of interest, and the remaining half is to be obtained by increased taxation on incomes and spirits, with taxes on succession duties. In Italy the new finance minister frankly admits the existence of a deficit of about $50,000,000 to be met, no one knows how. The country can not bear increased taxation, and the chances of any minister who ventured to propose retrenchment and the disbanding of surplus employees would be practically worthless. Everywhere the statesmen are seeking with feverish anxiety for new sources of revenue, but everywhere the insatiable maw of armaments demands more and more millions."

It is no surprise that such unparalleled preparations for war should have caused the Marquis of Salisbury to state:

"What would you say is the great change that has passed over Europe since the older of us were young men?—It is this tremendous increase in the burdens which the necessity of self-defense has cast upon every nation of the world. That burden goes on getting higher and higher; a larger and larger part of the population is devoted to military service; more and more money has to be spent in the provision of mechanical apparatus of war; and as the conquests of science are extended, not only are all previous efforts determined to be obsolete, and have to be thrown away, and something new introduced in their place, but a larger and larger proportion

of public wealth has to be devoted to this unremunerative purpose.

"The burden has become so serious to many nations that many have thought that the day will come when nations will rather rush into war and provoke a decision once for all, than to continue to groan under the suffering which modern necessity forces upon them."

In a later speech he further said upon this subject:

"We have had an invitation from his imperial majesty the emperor of Russia, to attend a congress for the disarmament of the nations. I offer a most hearty tribute to the motive by which that invitation has been dictated. I admire the character which can have produced it; and as far as assistance and sympathy from us can help him in the task he has undertaken, that assistance and sympathy are entirely at his disposal. But while we earnestly concur with him in his views and desires, we may be permitted to think that until the happy days have arrived when his aspirations are crowned with success, we must still have regard to the dangers that surround us, and provide the precautions which are necessary. [Cheers!] In some respects the era of this great proposition, which I think will be an epoch in the history of men—the era of this great proposition has been marked by unhappy omens. It is the first year in which the mighty force of the American Republic has been introduced among the

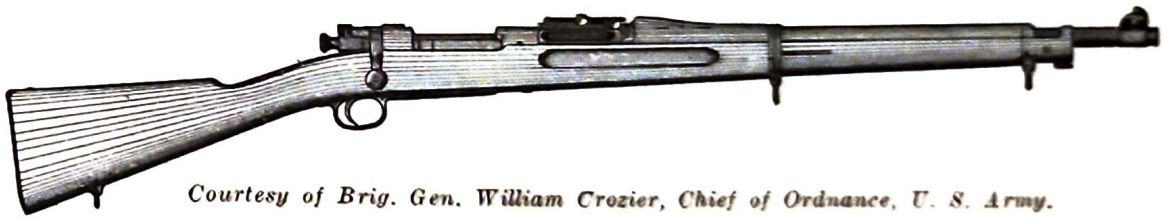


Courtesy Brig. Gen. William Crozier, Chief of Ordnance, U. S. Army.

The United States rifled percussion musket, caliber .58, model of 1861. It fired an elongated lead bullet which weighed about 480 grains, with a charge of 60 grains of musket powder. Two or three shots a minute could be fired from it, and the sight was graduated at first up to 500 yards and later to 700 yards.

nations whose dominion is expanding and whose instruments, to a certain extent, are war. I am not implying the slightest blame—far from it—I am not refusing sympathy to the American Republic in the difficulties through which they have passed; but no one can deny that their appearance among the factors of Asiatic, at all events, and possibly of European, diplomacy, is a grave and serious event, which may not conduce to the interests of peace, though I think that in any event it is likely to conduce to the interests of Great Britain. [Hear! Hear!]

"But what has been pressed upon us is that the subject-matter of war is terribly prevalent on all sides. You see nations who are decaying, or whose government is so bad that they can neither maintain the power of self-defense nor the affections of their subjects. You see this on all sides, and you also see that when the phenomenon takes place there are always neighbors who are impelled by some motive or other—it may be from the highest philanthropy, it may be from the natural desire of empire—are always inclined and disposed to contest with



Courtesy of Brig. Gen. William Crozier, Chief of Ordnance, U. S. Army.

United States magazine rifle, caliber .30, model of 1903, chambered for model of 1906 ammunition, and provided with model of 1905 sight. This rifle has also a detachable knife bayonet, and fires a 150 grain bullet which has a core of lead and tin composition, enclosed in a jacket of cupro-nickel. The point of the bullet is much sharper and offers less resistance to the air than that of any previous model. The bullets are carried five in a brass clip from which they are readily and quickly placed in the magazine, and a "cut-off" enables the soldier to use the rifle either as a single-loader or a repeater.

The velocity of the bullet is 2,700 feet per second, and the sights are graduated from 100 yards to 2,850 yards; the computed maximum range of the arm is 5,465 yards, and a telescopic sight is being provided for the expert rifleman that will enable him to use the gun to its full range. Twenty-five aimed shots have been fired from this rifle in one minute, and, firing from the hip without aim, thirty-five shots in one minute.

Note the tremendous increase in range, power, and rapidity of fire over the musket with which the war of the Rebellion was fought only about half a century ago.

each other as to who shall be the heir to the nation which is falling away from its old position. And that is the cause of war. Still more serious is the consideration which recent events have forced upon us that these wars come upon us absolutely unannounced and with terrible rapidity. The war-cloud rises in the horizon with a rapidity that obviates all calculation, and, it may be, a month or two months after the first warning you receive you find you are engaged in or in prospect of a war on which your very existence is staked.

"Let us remember we are a great colonial and maritime power. There have been great colonial and maritime powers, four or five, but they have always fallen, because they had a land frontier by which their enemies could approach, and by which their metropolis could be struck. We have no such land frontier; but if we ever allow our defenses at sea to fall to such a point of inefficiency that it is as easy, or nearly as easy, to cross the sea as it is to cross a land frontier, our great empire, stretching to the ends of the earth, supported by maritime force in every part of it, will come clattering to the ground when a blow at the metropolis in England is struck. Our whole existence,—not only our whole prosperity, but the whole fabric by which our millions are nourished and sustained,—they all depend on our being able to defend our own shores against attack, and that ability depends on our power at any moment of summoning to our aid a maritime force far larger than any opponent can bring to bear against us. If you will think out these ideas, you will see why we can not admit that in the present state and temper of the world we can intermit our naval and military precautions. They must be kept constantly on foot."

As late as 1908 Mr. Asquith, the prime minister of England, said:

"I can not indulge the hope that the youngest person now alive will witness the advent of the day of universal disarmament. I am not impressed by the contention that the completeness of the mechanism of destruction and the vastness of the scale on which war is organized will prevent statesmen and diplomats from light-heartedly indulging in war. The expenditure of civilized nations for armaments is now roughly $2,000,000,000 a year. The nations do not buy these things for ornament. They are intended for use, and some day they will be let loose upon the world."

The foregoing statements from leading men of national and international reputation are not designed to be exhaustive, neither has it been the aim to get the most striking utterances. The aim has been to get representative statements, and to present existing facts in such a way that it may be clearly seen that the conditions of this time are a literal fulfilment of the predictions of Him who can read the future far more clearly than we read history.

This war spirit is ever growing more and more intense. The facts presented beneath the various illustrations in this chapter are a striking evidence of the awful truth that the "spirits of demons" have been most literally successful in their efforts to lead the nations fairly to exhaust themselves in preparing for war.

The official figures as presented in the Hague Peace Congress in 1907 show that in eight of the leading nations of the world the military expenses between 1897 and 1907 have increased as follows:

Italy	from	$ 46,800,000	to	$ 57,200,000
Austria	"	73,400,000	"	94,400,000
Great Britain	"	90,600,000	"	148,800,000
France	"	129,000,000	"	144,400,000
Russia	"	151,200,000	"	209,400,000
Germany	"	159,800,000	"	215,200,000
Japan	"	32,800,000	"	56,800,000
United States	"	42,800,000	"	91,200,000
Totals	"	$726,400,000	"	$1,017,400,000

Increase in ten years of the annual army expense, $291,000,000.

The same nations have also made the following increase in their annual naval expenditure:

Italy	from	$ 19,800,000	to	$ 27,800,000
Austria	"	5,600,000	"	6,400,000
Great Britain	"	109,000,000	"	167,800,000
France	"	51,000,000	"	62,400,000
Russia	"	31,800,000	"	47,800,000
Germany	"	21,800,000	"	66,600,000
Japan	"	27,800,000	"	41,200,000
United States	"	30,800,000	"	107,200,000
Totals	"	$297,600,000	"	$527,200,000

The increase, for the ten years, of the annual naval expenses of these eight nations, is $229,600,000; and this, added to the increase of the annual expenses of the armies, makes over half a billion dollars a year expended in 1907 over and above what was expended ten years before. And that was the decade that was marked by its international peace congresses and its local peace conferences. What might the results have been if those efforts had not been put forth to stay the tide of war sentiment! The foregoing figures were given to the world through the Hague Congress, with the hope that their awful significance would assist in curbing this seemingly uncontrollable spirit of war. But the increasing appropriations have been going right on. Among the many authoritative statements that could be made upon the subject, read the following from the London *Daily News* of Oct. 11,

1911: "The last ten years, which have been a decade without parallel for magnitude of naval expenditure, have also been a *decade almost without parallel* for international *strain and anxiety.* They have been one prolonged period of crisis, now latent, now threatening to explode, *and the nations have sat in hourly expectation that the dogs of war would be let loose.*"

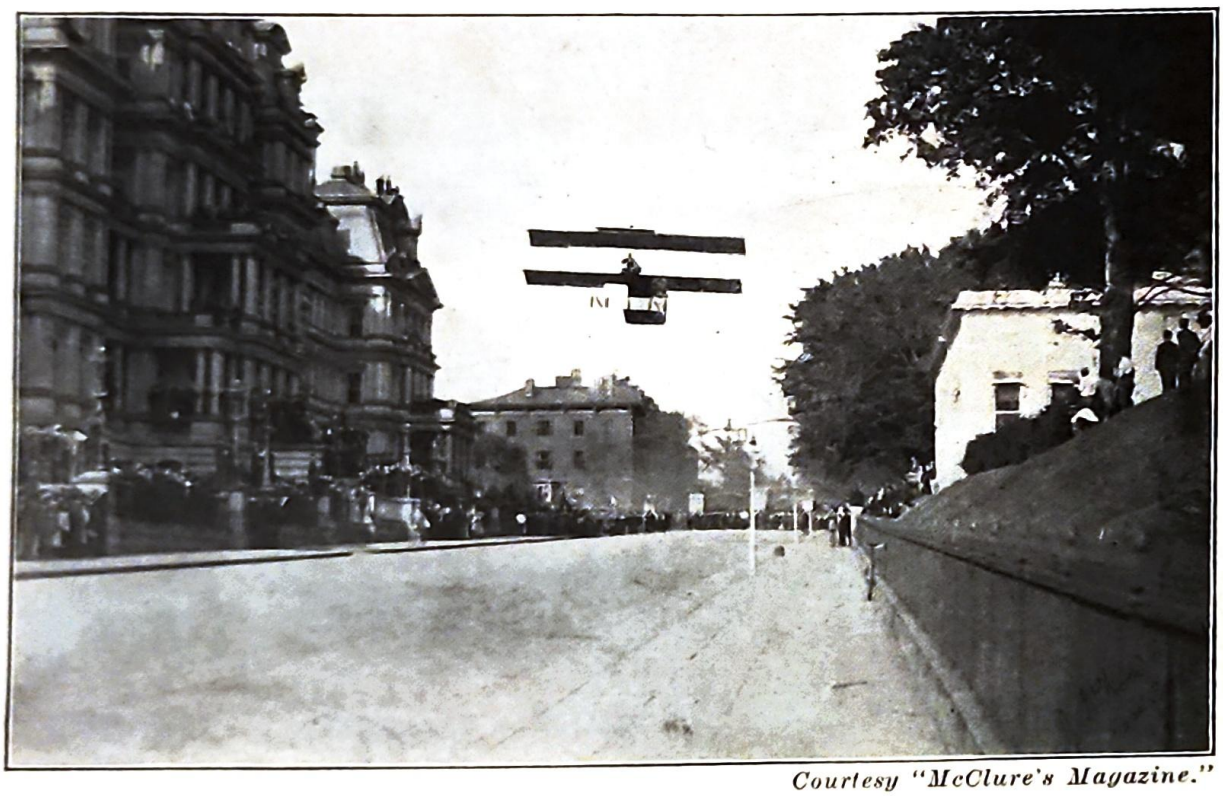
On Nov. 27, 1911, Sir Edward Grey, England's secretary of state for foreign affairs, addressed the House of Commons on the "relations of Great Britain and Germany." In this address were these words: "It is really as if, in the atmosphere of the world, there were some mischievous influence at work which troubles and excites every part of it. We are passing, this year, through a period of great excitement; it is so still. Some countries are in revolution, others are at war; and in several countries which are neither in revolution nor at war, there are people who seem to delight in discussing how near they have been, or are, or are likely to be, either to revolution or to war in the past, the present, or the future. Really it is as if the world were indulging in a fit of political alcoholism, and the best that can be done by those of us who are in positions of responsibility is to keep cool and sober."

In the first part of this chapter Rev. 16:13, 14 is quoted to tell of the spirits of demons that would go to the kings of the whole world to arouse them to war. With this text in mind, how significant are the foregoing utterances from Mr. Grey, particularly what he says concerning the "mischievous influence" which seems to be in "the atmosphere of the world" and "which troubles and excites every part of it"!

Upon the subject of the feverish activity and rapid development of the instruments of war, the *Scientific American* says:

"We do not recall any product of human industry which, as the years go by, depreciates so rapidly in value as the war-ship. Great Britain awoke to this fact and acted upon it in the most trenchant way when she swept over 100 war-ships off the list and placed them under the auctioneer's hammer."

In harmony with the foregoing utterance, let it be said that we seem right on the eve of developments that



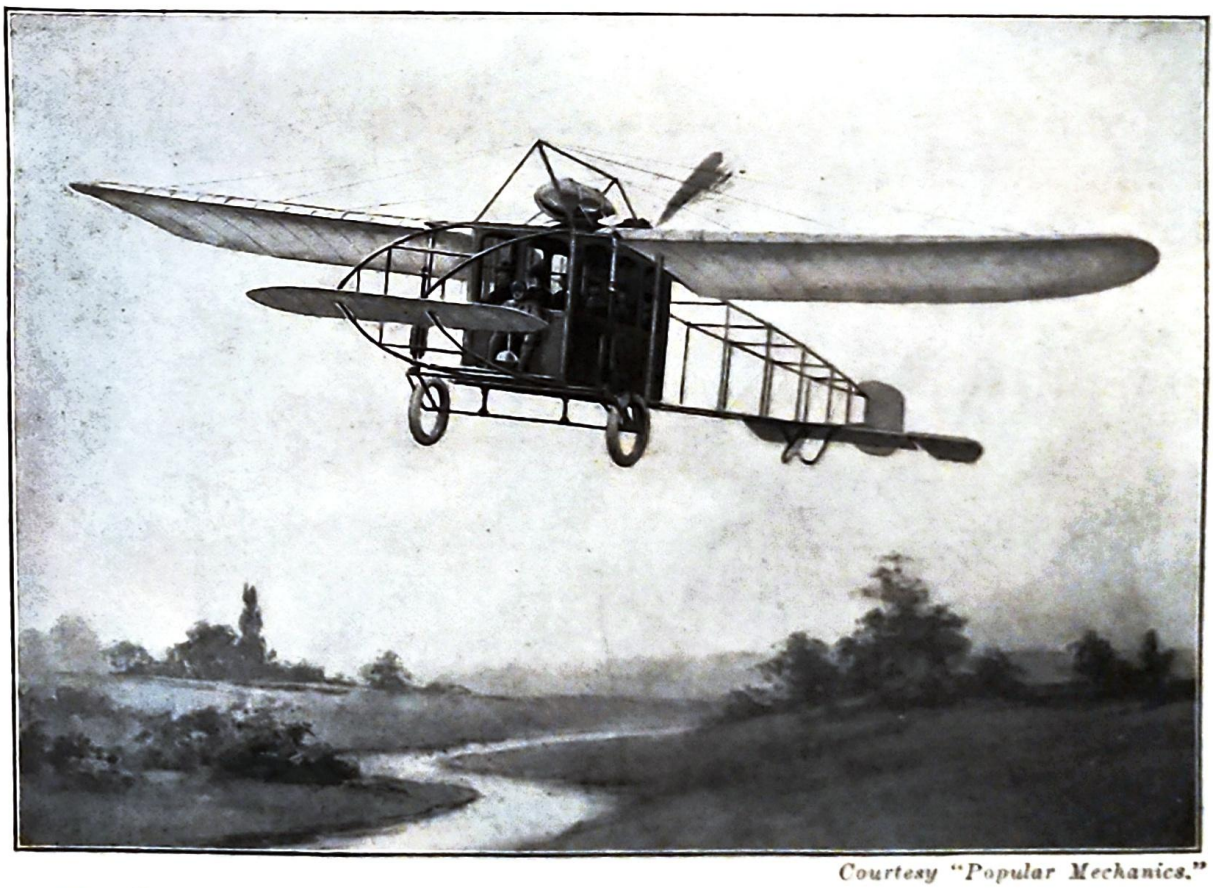
Courtesy "McClure's Magazine."

CLAUDE GRAHAME-WHITE MAKING A FLIGHT DOWN EXECUTIVE AVENUE IN WASHINGTON, D. C.

The "heavier than air" air-ship, or aeroplane. There are numerous models of these aeroplanes—monoplanes, biplanes, and even triplanes, of scores of shapes and differing features. But they are now of such assured practicability that they are an essential part of the armies and navies of all the leading nations of the world. They are to be used as scouts on both land and sea for keeping track of the enemies' movements, and also for dropping bombs. It is not very pleasant to contemplate a fleet of hostile air-ships sailing over our cities and dropping inflammable and explosive bombs. But such are the actualities that confront us in this war-mad age.

will make guns of all calibers noiseless, flashless, and smokeless.

Rear-Admiral Watt, chief constructor and chief of Bureau of Construction and Repair of the United States navy, is authority for the statement that the effectiveness of naval gunnery between 1898 and 1912 had increased 1,200 times. This is not a rough, hasty guess. The statement is made through the columns of the *Scientific American,* and is a deliberate affirmation based upon intelligent and experienced calculation. In 1898 the largest battle-ships had no more than four of the largest guns; now (1912) they have ten, and some of the latest twelve. Then the effective range of these guns was from two to three miles; now the range is from seven to ten miles,



Courtesy "Popular Mechanics."

The six-passenger aeroplane-cab constructed for M. Henri Deutsch de la Meurthe, patron of aviation, which made a successful flight, piloted by M. Legagneux.

with some of the large coast defense guns much greater. Then the big gun could be loaded and fired only once in three to five minutes; now it is fired twice in one minute. Then the gunner could not score more than about four per cent of hits—his gunnery was largely guesswork; now, with his perfected appliances, he seldom misses his target. Such facts as the foregoing are what has led Admiral Watt deliberately to make the assertion that the effectiveness of naval gunnery was 1,200 times greater in 1912 than in 1898.

To attain such results there is kept up the most intense competition. The watchword with the ship's crew is that the first five minutes of battle under modern conditions is likely to decide the issue. In loading and firing the guns, not merely seconds but fractions of seconds are taken into account. In the practise drills, if a man, in passing ammunition, or doing any other part of the work about the guns, is found to "fumble," or is not sure-footed, he is immediately replaced by some one else. Every one is nerved to the highest tension of speed and accuracy. The single second lost by any kind of slip might let the enemy place the first telling blow. Hence drilling to the utmost limit must be kept up.

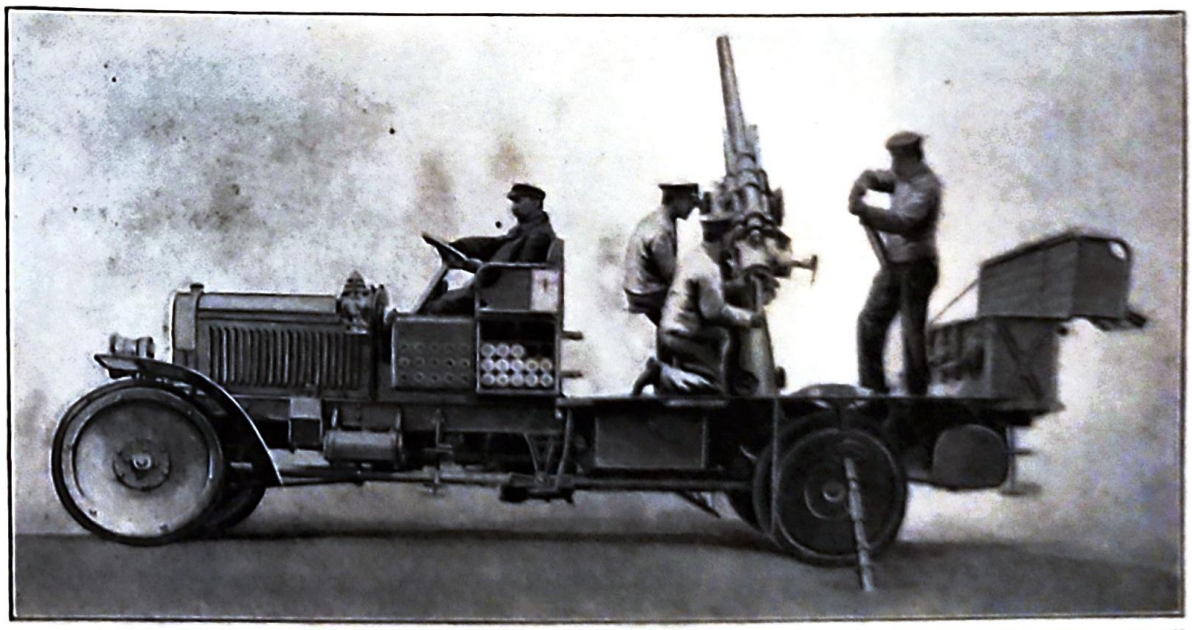
The men seem to enjoy it, and enter it with enthusiasm. O, that they might sense the meaning of what they are doing!

Wars previous to the beginning of the present century were confined to the land and the surface of the sea, but now we have added the vessels that navigate under the water and also those that float in the air. Without regard to what developments the immediate future may bring out, we know that already we are confronted with

sufficient fact to make it plain that the next war between first-class powers will be fought by armies on land and by fleets that sail on the ocean and under the ocean and in the air.

More need not be said to show that the military spirit is one of the ruling passions of the age. And when we note the terribly destructive implements that have been devised, how vivid and impressive are the words of the prophet as he views these scenes and describes these times! He says: "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I can not hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment." Jer. 4:19, 20.

What burning emotions must have been surging in the



Courtesy "Popular Mechanics."

AEROPLANE GUN

New gun designed for the German army as a protection against air craft.

mind of Jeremiah when he exclaimed, "I can not hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war"! The terrible scenes of the "battle of that great day" were passing before his vision. He hears the "alarm of war"; the awful weapons that, under the insane fury of demons, have been forged against the day of Armageddon, are doing their terrible work; city after city is demolished under the frightful hammering of shot and shell; ship after ship goes down with dead-strewn decks; regiment after regiment is mowed down by the swift scythe of the war-god; the earth is burdened with its dead; the homes of the people are in desolation; and sorrow is on every hand. It is the sight of these things in prophetic review that stirs the intensest emotion of the prophet's soul.

How impressively must the very scenes of war preparation in which we now dwell, have been caused to pass before the prophet Joel when he wrote: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3: 9-14.

The first appropriation for agriculture made by this country was in 1839, amounting to $1,000. Since that time, up to and including 1908, the appropriations for agriculture have amounted to nearly $96,000,000. Thus more is spent by the United States each year on her army and navy than she has spent in all her history on her Department of Agriculture. This fact is quite in harmony with conditions in other nations. It would be superfluous to say that these figures show how literally the plowshare and the pruning-hook have been sacrificed in order that the sword and the spear may be strengthened to meet the warlike spirit of the age. It should not be difficult to see the bearing of the foregoing prophecy when viewing it in the light of uncontested facts.

Also please read again the following scriptures, and listen to the Spirit of God as He impresses them upon the conscience: "And the nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth." Rev. 11:18. "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." Rev. 16:13, 14.

Who can read these clear words of God, and not be deeply impressed that they are now having a most literal fulfilment? Listen, I entreat you, to the voice of God speaking to the soul by His Spirit through His word. Do

not heed those who in this time of peril are saying, "Peace and safety," who are asserting that this world is about to join in a universal peace. Even amid the din of these last-day preparations for war, the voice that falsely assures peace will be raised higher and higher. But mark that the word of God forewarns us in clear and positive language: "When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:3, 4. Men who have not been enlightened by the word of God's prophecy are "saying, Peace and safety" to-day. Contrary to all the facts and evidences, they are telling us that the world is to have no more war. God's word shows that this is the calm before the bursting of the terrible storm of "sudden destruction."

It may be possible, if one sets out to look for them, to find human interpretations and speculations that will apparently set aside these plain words of Jehovah. But you are urgently invited to consider the interpretation that the Spirit of God is impressing upon your conscience as you read the foregoing scriptures and compare them with the things that you see in the world to-day. The interpretation that God's Spirit places upon God's own word is what you will have to meet in the Judgment.

As we read the words of the Lord, an unseen messenger is continually whispering conviction away down deep in that consciousness that no human mind can penetrate, and where God alone can enter. Under the spell of unbelief you may deny this; yet even while you are making your denial, the voice keeps on with its sweet, and

tender, and refined, and quiet entreaties. This very whispering of your heavenly Father, as He emphasizes and impresses the import of His words upon the very depths of your conscience, is the evidence that He entreats you to consider. We can not turn away from these tender pleadings, these faithful warnings, without bringing upon ourselves the most terrible consequences.

Note with clearness that this voice must come to you in and through the very words of the Bible. Impressions that come in any other way may be the insinuations of the enemy of truth; but this enemy can not use the Bible in his work, unless he takes the words of Jehovah and misconstrues them so as to throw them into a setting of vague mystery. God alone can speak through His own word clearly, plainly, convincingly, and with all the shadows of mystifications swept aside. He has arranged it this way so that, even if we stand in the presence of a full realization of all the issues of eternity, yet may we possess the joys of that abiding security that can be found only in resting upon the solid foundations of Omnipotence.

It is because the world is to-day facing the conditions that will drive it in a very little while upon that terrible and final battle-field of Armageddon, that it is so earnestly hoped and urged that God's word may have a chance to do for you the work that He designs it should. There is no question about the clearness of the Scripture prophecy. The only uncertainty lies in the matter of the heed that men will give to these plain words. There could be no uncertainty in giving heed to these portentous conditions that are in the world to-day, if men would take time to weigh the evidence.



CHAPTER TWENTY-THREE

NOTWITHSTANDING the war madness that is in the world to stir up the marshaling of these great armies and navies, and cause their equipment with these modern munitions of destruction, a general crash among the nations has so far been averted. But let no one be calmed by the thought that, the war spirit having been held back from serious outbreaks, the general onslaught therefore may never come. There is a mighty hand holding the forces of evil in check, until "this gospel of the kingdom shall be preached in all the world." Every one must have the opportunity to hear the message of salvation, and until this work is accomplished the Lord will hold back the demons of war so that they can not precipitate the world-wide strife. In assurance of this we have the following words of the prophet:

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds [strife, war, commotion] of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice

to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

"Wind" and "winds," in these symbolic prophecies, denote war and strife, and this scripture not only gives added evidence of the warlike condition of the world at the close of time, but also informs us that these "winds," or "wars," are held by the mighty angel of God till His work is accomplished of seeking out and "sealing" those who will accept Him.

Elsewhere in these pages it has already been pointed out that the wickedness of the age is calling for the retributive judgments of God. Over and over again is the warning given through the prophets that those who persist in the iniquities of these last days will be visited by the hand of justice from on high. And the foregoing verses from Revelation show that God has commissioned certain angels "to hurt the earth and the sea," but their work is held in check while God's message of salvation and sealing is being accomplished.

Thus may it be seen that the hurting of the earth and the sea will not reach its most violent stages until after the gospel message has finished its work. For not only is mankind being filled with the spirit of strife, violence and war, but the "earth and the sea" are in commotion; there are earthquakes and volcanoes, tornadoes, and hailstorms, hurricanes and tidal waves. But none of these things are allowed to go unrestrained while the Lord still has a work to do in the earth. The restraining hand of God is over the convulsions of nature as well as the violence of men.

In this connection it is well to call attention to the great calamities in storm and earthquake and avalanche that have visited this world in so many places during very recent years. And although these calamities have been so destructive of property, and in the later ones of life, yet it is very remarkable that so few were killed, when compared with the vast multitudes who were so openly exposed to the dangers, but who were passed over unharmed.

It is perfectly apparent that God's angels are doing their appointed work. They are restraining the destructive forces that stand ready to break loose. But when this divine restraint is withdrawn because the vast multitude has resisted the warnings and entreaties of the merciful Father until their time of probation is closed, then will there be scenes in this world too terrible to describe. And it is to save men from this that the Lord has bidden His messengers hold the winds of strife while He pleads with them to hasten to the shelter He has provided.

In Ezekiel's prophecy this sealing work is also presented: "Then He cried in mine ears with a loud voice, saying, Cause ye them that have charge over the city to draw near, every man with his destroying weapon in his hand. And behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen, with a writer's inkhorn by his side. And they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and He called to the man clothed in linen, who had the writer's inkhorn by his side. And

Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof. And to the others He said in my hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity; slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark: and begin at My sanctuary. Then they began at the old men that were before the house." Eze. 9:1-6.

Those who have the mark, or seal, are preserved from the destruction. But note that the ones who are thus marked to be sheltered from the hand of the destroying angel are those who "sigh and . . . cry over all the abominations that are done in the midst thereof." These sighing and crying ones find no pleasure in the sins, and vices, and follies, that are bringing down the righteous judgments of God. They are distressed because of this evil that is cursing the world, and so are crying out against it, and doing all in their power to arrest it. This places them in harmony with their Father in heaven, and so He seals them as His own.

Some one may say that these verses of Ezekiel are written against Jerusalem and the Jews of old. But it has already been pointed out that Paul has clearly and plainly told us that "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12.

God's word was not written for any particular age or for any special people; it is for all time and for all

peoples. It states great principles of truth that, like the law of gravitation, are always operative with unerring and unswerving precision. The One who made the accurate laws of nature has also given us the equally accurate divine Book. And Jerusalem of old, when she had turned from the living God, and given herself up to vices and crime, is set forth in type to show the divine purpose concerning all the wicked cities at the close of time.

In doing the work of holding the "winds" of war the Lord makes use of many agencies. He has many men and women everywhere whose whole being revolts at the atrocities, the cruelties, and the brutalities of war. It is wonderful how they have filled the world with diplomats who have been so successful in bringing about "peace congresses," and creating peace sentiment that often holds rulers by the sheer force of shame from involving their dominions in war. These disciples of peace, whether found among men who have charge of the diplomatic affairs of state or in the realm of the pulpit or the press, must be sustained in their heaven-appointed work.

We must not, however, make the mistake of confusing those who are thus working for the peace of the world with that other class, who, without any reason, are telling us that there is no danger; who are saying that any one is a pessimist who points out with distinctness the facts concerning the war-threat that hangs over our world. The individual who is intelligently working to hold the world in the embrace of peace recognizes what a difficult task it is. He clearly sees the dangers that threaten us; and seeing these dangers, he works with devotion, because of his love of mercy and hatred of brutality, to save his fellow men from the horrors of war.

When we take a careful view of the occurrences of recent times, it is clearly apparent that some unseen force is holding back the war-dogs, that they may not be turned loose upon the world. The news will come to us one day that all Europe is on the verge of war. Statesmen will gravely say that they do not see how it can be averted; but in a little while it is all hushed. Then in a few days or a few weeks there will come the rumors that the Orient is all astir, and affairs in China, Japan, or India must be settled on the battle-field. This, too, will be gravely discussed for a brief space, only to subside and amount to nothing serious. In another little while things in South America, or in some other part of the globe, will create a great commotion, and all the nations will review their resources of army and navy to see what they can do in case of a world's conflict. But here again God has men of strong mind and purpose, and of great skill and power, and the torrents of blood are not allowed to flow. On other occasions war will actually break out, and the great armies and navies will be put under motion, but in a little while all is calm again. Such things as these have not occurred in such a remarkable manner in bygone ages. Particular note should be made of these things, for they are fulfilling prophecy. God is indeed fulfilling His promise to hold the "winds" of war and strife until, as His prophetic word expresses it, "we have sealed the servants of our God in their foreheads."

It is necessary to see all these things in their true prophetic light in order not to be deceived by any of the delusions and deceptive voices of this time. While listening to one of those who are saying "peace and safety" when the whole world is on the verge of "sudden

destruction," unless we are enlightened by the prophecies, it is easy for us to fall in with his siren words, and look upon the efforts for peace as a sure evidence that we are to have no more war. It is easy for us to be flattered by the thought that we of this day and age are too enlightened and too humane ever to take up arms; but theories and facts do not always agree, and what we need to do is to learn to look at the facts. We can not truly and clearly see the facts concerning our own times unless we keep standing beneath the great search-light of prophecy so that the focused rays of this brilliant luminary may cause us to perceive the true character of every shadow of darkness, through beholding the light of all-pervading foreknowledge. When we see the facts in their true light, and understand their meaning, we know that all these events that are mistaken for an evidence of a millennium of world-wide peace are nothing short of the indisputable evidence that God is fulfilling His prophetic promise to hold back the spirit of war till all can have a chance to hear and accept the "gospel of the kingdom" that is being preached "in all the world for a witness unto all nations."

Reader, does it not fill you with wonder and gratitude that the Father of all mercies is so mindful of your eternal interest? For once these mighty engines of destruction are set in motion, where is the power of mind that would enable one to turn away from the terror of the horrible massacre to seek and find salvation? The Lord has promised, and His promises are sure, to keep all who trust Him. By every means that divine and infinite love can suggest, He is inviting all to accept Him; and to as many as will receive Him the promise is: "He shall dwell on high: his place of defense shall be the munitions of

rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Isa. 33: 16, 17.

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26: 1-4.

The dream of a universal peace can never be realized in this world while it is filled with wicked men; for "the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57: 20, 21. But of the Saviour, so soon to come in the clouds of heaven, the same prophet says: "The government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Chapter 9: 6, 7. And of the Prince of Peace the inspired poet says:

"He will judge Thy people with righteousness.
And Thy poor with justice.
The mountains shall bring peace to the people,
And the hills, in righteousness.
He will judge the poor of the people,
He will save the children of the needy,

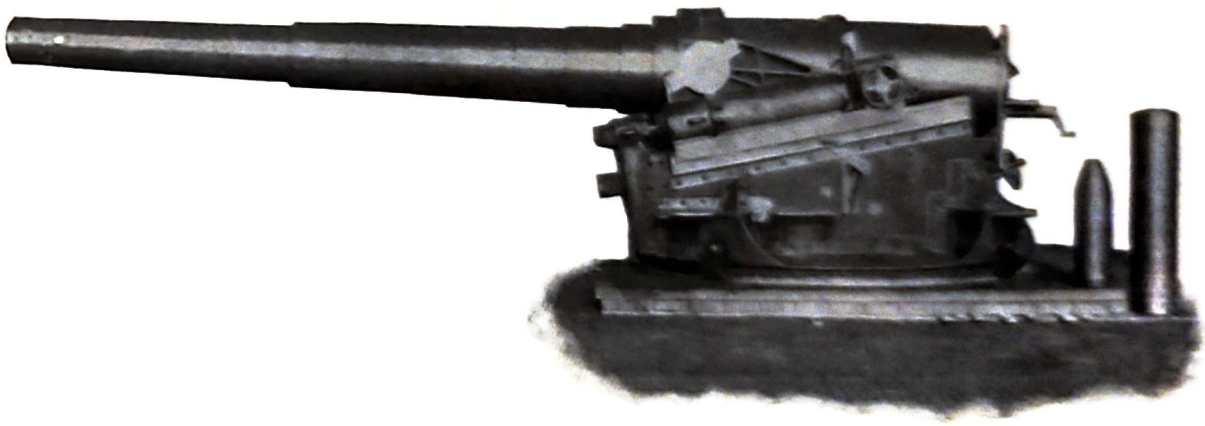
And will break in pieces the oppressor.
They shall fear thee while the sun endureth,
And so long as the moon, throughout all generations.
He will come down like rain upon the mown grass,
As showers that water the earth.
In His days shall the righteous flourish,
And abundance of peace, till the moon be no more."
—Ps. 72:2-7.

The day that is bursting upon us will be filled with terrors for him who is unprepared for it; but for him who has been reading and heeding the warnings and admonitions of the Father in heaven, it will be the gladsome day of all the ages. Let each one ask himself, On which side am I standing? If you are on the wrong side, do not tarry, but hasten to accept the lingering mercy and salvation that are still proffered.

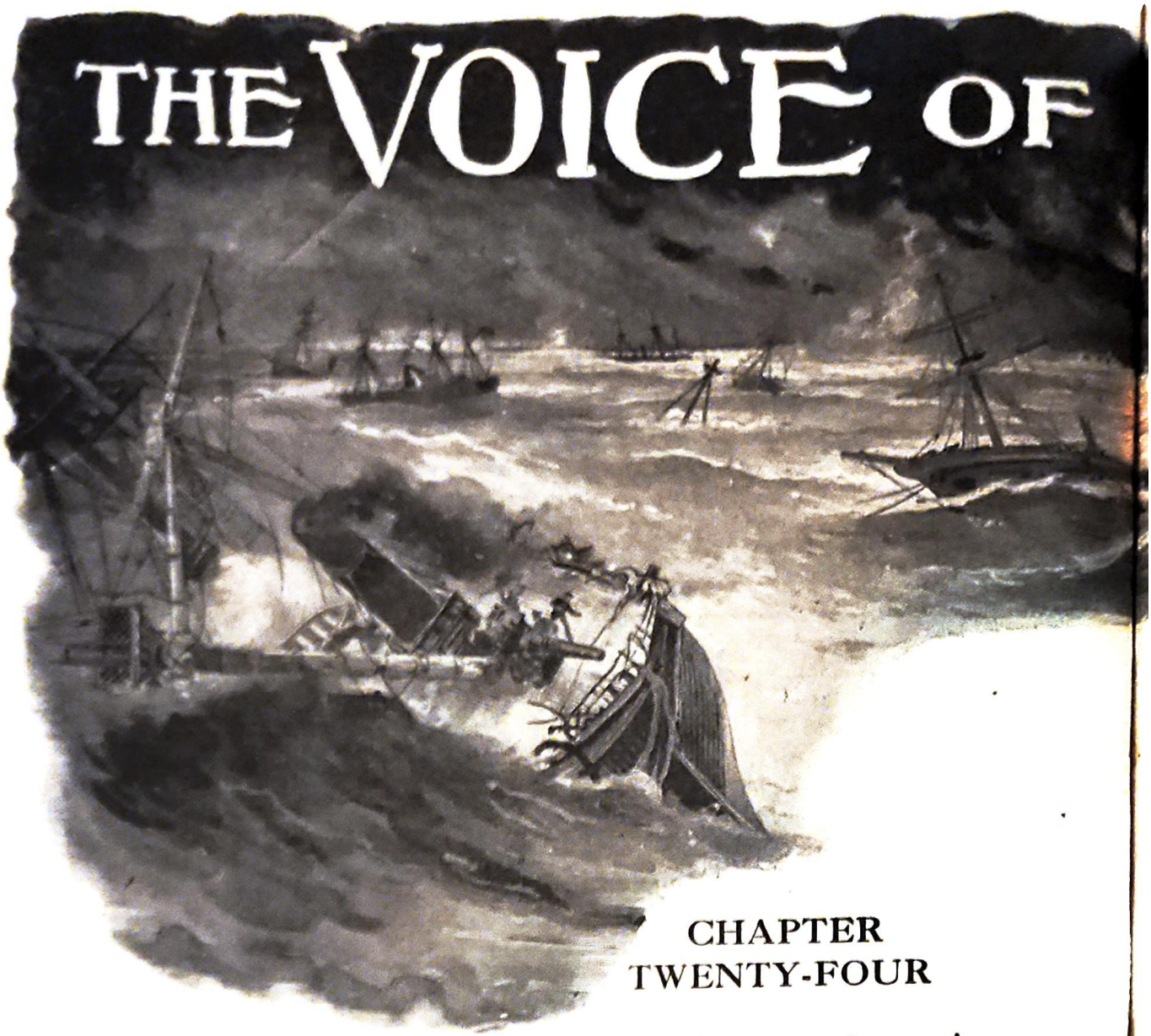
Who can say how soon the divine decree will cease to hold this angry strife in check? And when that day of universal and awful war and stormy commotion by land and by sea comes, we must be under the protection of the Infinite to avoid being borne down beneath the calamities and strifes. In these fleeting days of probationary time, each one should hasten to unite with the Saviour, not merely that he may be saved himself, but that he may be instrumental in guiding others to the shelter from the gathering storm. For let it be ever borne in mind that our God is calling for men to be soldiers indeed. While the demons of war are stirring men to become experts in spreading the desolations and sufferings of the battlefield, the Prince of Peace is also exerting His divine power to charm them with the entrancing and substantial joys that center in the eternity of bliss that His coming is about to bring to this world. And while imparting those

joys to each individual who will accept them, He desires to make each recipient of His grace a true soldier to carry to the remotest corners of the earth the knowledge of salvation and the speedy return of the Lord.

This is not the presentation of some mere theological theory; it is divine fact, woven so clearly into Bible prophecy, and fulfilled so unmistakably in the occurrences about us that there can be no mistaking it. The individual who knows these things is not left to the terrors of uncertainty as he stands in the face of unmistakable dangers and amid the dins of war alarms; he knows that he has a protection that is sure and all-powerful. And instead of being terrified or distressed, his mind is occupied with the interesting study and pleasure of watching the perfect fit that is made by occurring events to the plain predictions of God in His word. This joy that is indescribable is ours for the asking.



THE VOICE OF



CHAPTER TWENTY-FOUR

IN the Lord's great prophecy of His second coming, as recorded by Luke, He says: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

THE ELEMENTS



Mark these further signs that the Lord has given by which we may know of His coming. Not only has He told us, as seen in preceding chapters, what the character of the people will be in the last days, and of the anger of the nations, etc., but He proceeds to describe the condition of the very elements at the close of time, with a definiteness that would be impossible without a perfect foreknowledge of these events. He says, "There shall be signs in the sun, and in the moon, and in the stars;" also a "roaring" of "the sea and the waves." There has always been a "roaring" to "the sea and the waves." Hence when this prophecy is fulfilling, there will be

storms that will cause a commotion beyond anything seen before. And this very "roaring" of the elements will carry with it the unmistakable evidence and conviction that the day of judgment is right at hand; for just as surely as God has given these things as signs of the coming day, just so surely will the conviction settle deeply into the heart that He is telling us by these things that His Son is soon to appear. The greatness of these extraordinary signs in the elements is graphically stated in verse 11 of this same chapter in Luke: "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven."

Men inspired by Satan may attempt, as did the magicians in Moses' day, to set at naught some of the evidence God has given of the approaching end of time. But here are "signs" from "heaven," "fearful sights and great signs," so unmistakably clear that all not only *may* see, but *must* see; and, seeing them, they can not escape the conviction of what they mean. The prophet Joel says:

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be

deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:28-32.

Observe that the foregoing scripture states that all these great signs in "sun," "moon," and "earth" are to appear *"before the great and the terrible day of the*



The eruption of Mont Pelee in the Island of Martinique, May 8, 1902. Among the many calamities that have marked the last few years this one stands in the front rank.

Lord come." Peter quotes this prophecy of Joel in full in Acts 2:16-21. He also makes clear the time when it applies; for he says, "It shall come to pass in the *last days*" that all these things will be seen. So, then, beyond a peradventure, the "last days" are to be especially distinguished by "wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." As these things are seen, the conviction deepens in every heart that "the great and the terrible day of the Lord" is right at hand.

Isaiah testifies to the condition of the elements in the last days in language quite as forcible and pointed as that of Joel. He says: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger." Isa. 13:6-13.

This scripture also points to the time when "the day of the Lord is at hand;" and in harmony with scriptures noticed in preceding chapters, it shows that men, because of their iniquity, "arrogancy," "pride," and "haughtiness," make it necessary for the Lord to pronounce the decree, "I will punish the world for their evil," and

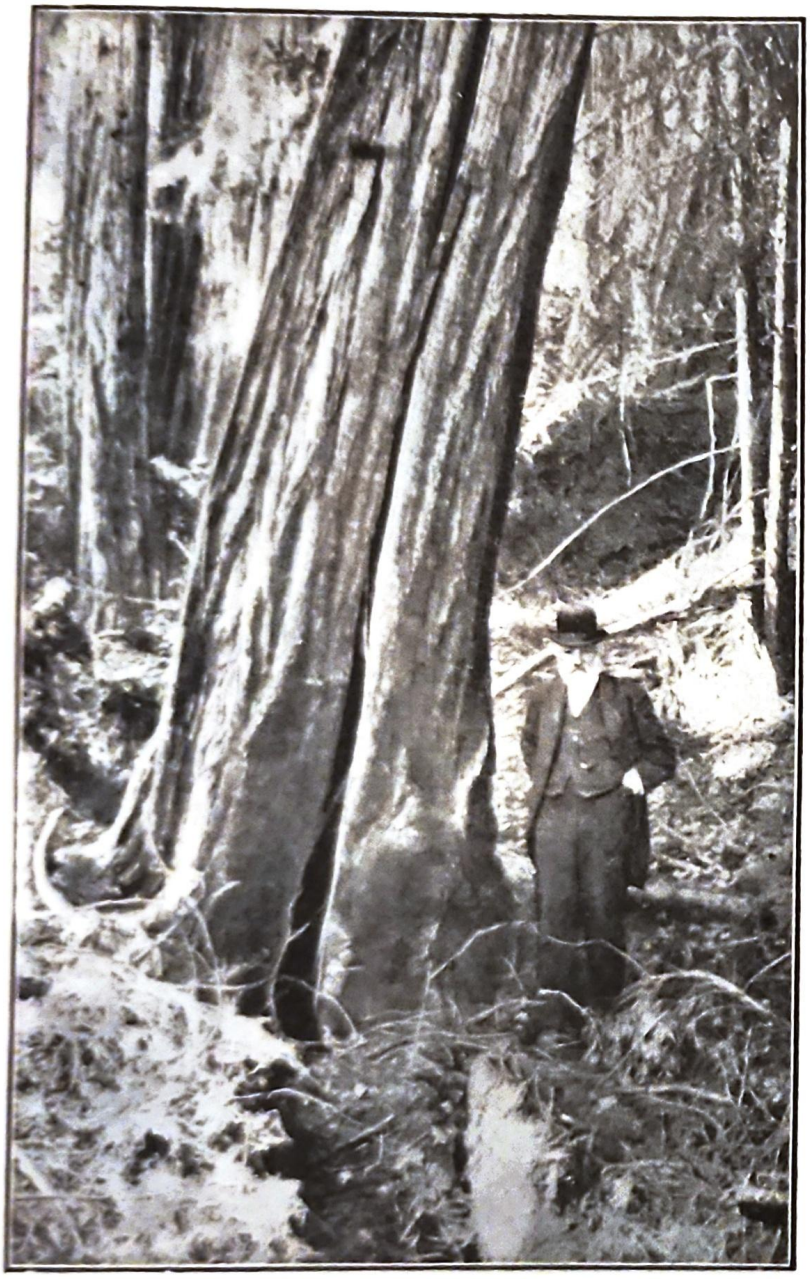


A portion of Union Street, San Francisco, after the earthquake, April 18, 1906.

"destroy the sinners thereof out of it." But do not fail to note that this scripture says, "I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger."

Thus this prophecy, too, forewarns us of a very great commotion in the "heavens" and in the "earth" when that great day is imminent.

But hear Isaiah further: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do



Redwood tree six feet in diameter, showing split made by the earthquake that visited San Francisco April 18, 1906. The tree was split to a height of 35 feet. The opening is wedge-shaped at the base, running from a width of eight inches on the side shown to a fine crack on the farther side.

languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. . . .

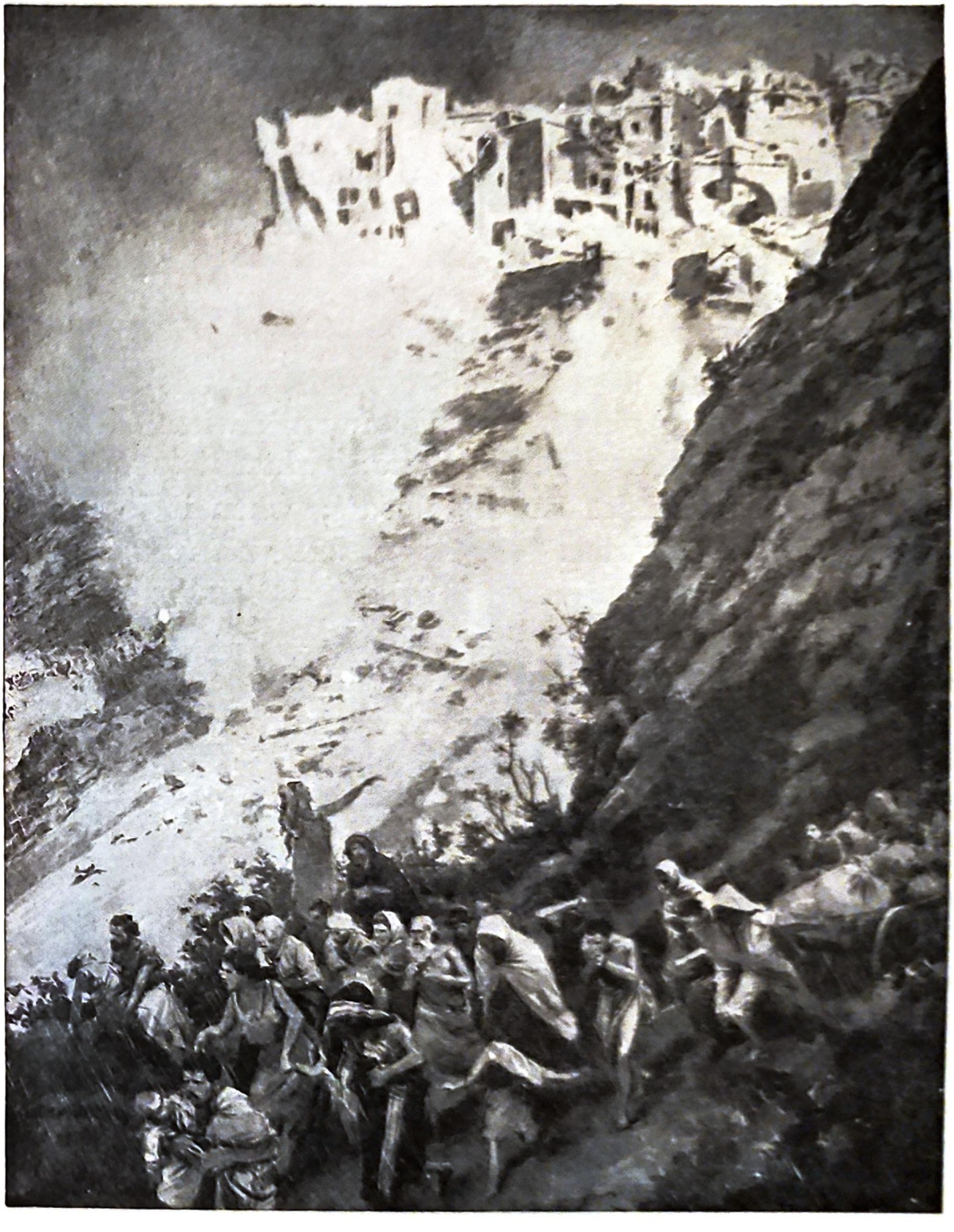
"From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. *The earth shall reel to and fro like a drunkard, and shall be removed like a cottage;* and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 24: 1-6, 16-23.

Again in this scripture is the great sinfulness of earth's closing days presented. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant," says the prophet. He states also that "the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously;" and, speaking of the earth, he says, "The transgression



A steamer wharf at Hongkong, after the typhoon of July 29, 1908, in which 1,000 persons lost their lives. On May 28, 1908, there was a typhoon in Hankow in which another thousand lives were lost, and on Oct. 17, 1908, there were 5,000 more lost in a typhoon in Chang Chow.

thereof shall be heavy upon it." Note, too, that this scripture adds its testimony to the fact that the elements will be raging at the close of time. Observe its thrillingly clear statements: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down." And again, "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Then follow the startling statements: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And



A village that stood on the edge of a cliff, racked by the earthquake in Calabria, Oct. 23, 1907. An earthquake in the same district spread great havoc in 1905.

it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage."

When the Lord is making the earth "empty" and "waste" and is turning it "upside down"; when the very "foundations of the earth do shake;" when it is "utterly broken down," and "clean dissolved"; when it is moved exceedingly"—aye, when *"the earth shall reel to and fro"* like the unsteady movements of the "drunkard," and "shall be removed like a cottage," surely then there will be a raging of the elements that will strike with terror every soul that is not safely anchored to the Rock of Ages. And who has not been impressed, when observing the fury of our modern hurricanes, tidal waves, and tornadoes, that these mighty storms, growing as they are so much more violent and frequent, are surely the beginning of the fulfilment of these prophetic utterances? And while the "foundations of the earth" are shaking mightily under our feet, who has not felt the conviction that God was dealing in earnest with the children of men?

On this same subject Jeremiah says: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful

place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and



Scene in Papeete, Tahiti, after the storm and tidal wave, Feb. 7 and 8, 1906.

will not repent, neither will I turn back from it." Jer. 4:23-28.

Thus the Scriptures proclaim over and over that "at the presence of the Lord," "shall the earth mourn," the "heavens above be black," "the fruitful place" shall be turned into "a wilderness, and all the cities thereof" be "broken down."

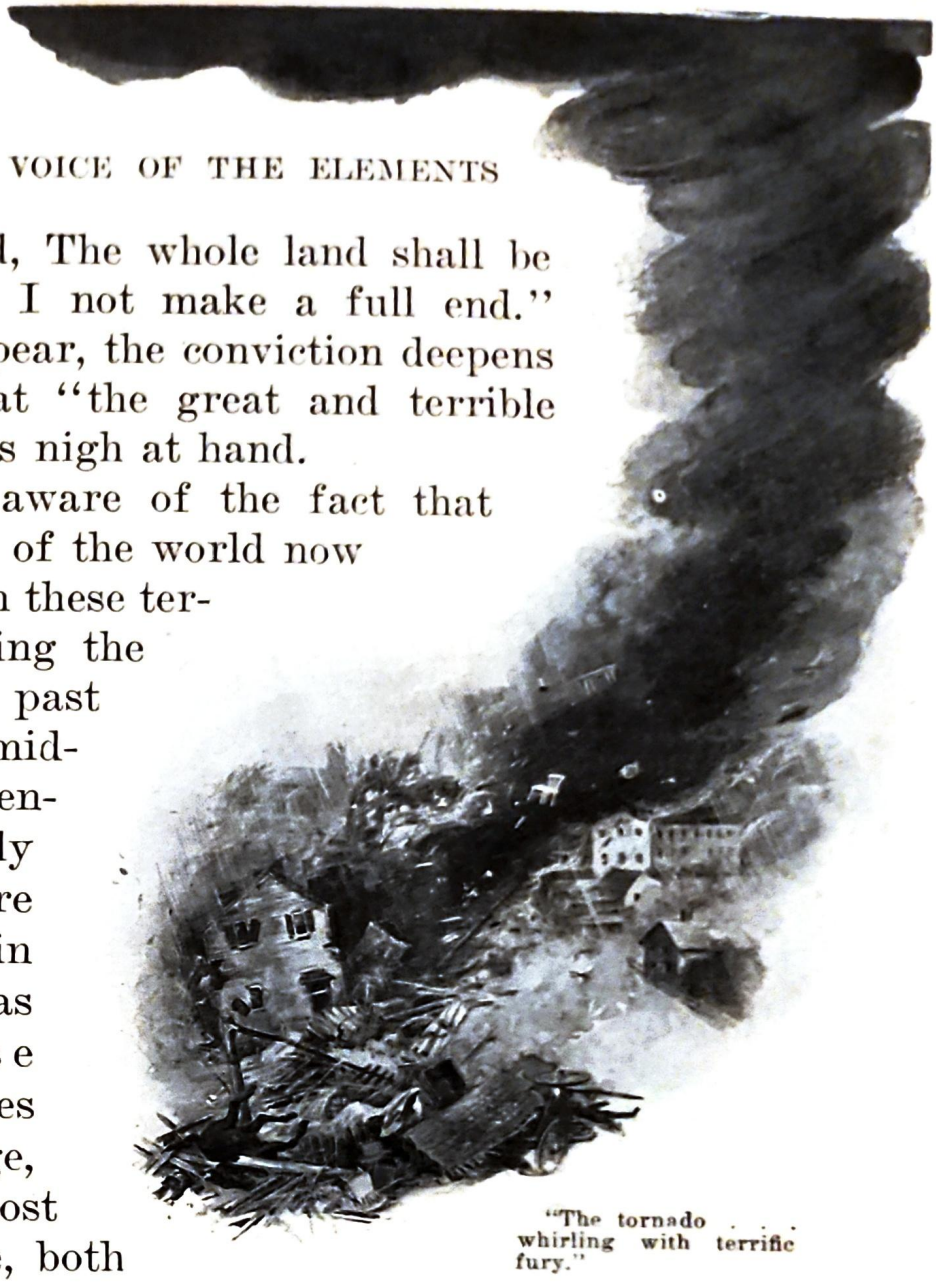


"For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end."

With these scriptures in mind, how impressive is the voice of the modern hurricane and the tornado, whirling with such terrific fury as to defy description, the shaking of the earth and the frightful and deafening roar of the tidal wave! Most of the people living to-day have not only seen such pictures as those on the accompanying pages, but have seen the furious lashing and twisting of the storms they represent. "For thus

hath the Lord said, The whole land shall be desolate; yet will I not make a full end." As these things appear, the conviction deepens in every heart that "the great and terrible day of the Lord" is nigh at hand.

The reader is aware of the fact that there is no portion of the world now that is exempt from these terrific storms. During the history of all the past time prior to the middle of the last century, comparatively few great storms are mentioned. But in the great storms, as in everything else that characterizes this remarkable age, there has been a most marvelous increase, both in the frequency and the terrific fury of the tempestuous hurricanes that carry such destruction all along their track. Not alone the western prairies, but the more densely populated districts of the East, with the old historic countries of Europe and the Orient, feel the desolating power of the great tornadoes. The "cyclone cellars," and other places of refuge from these storms (a device, by the way, that our fathers knew nothing about), testify to the fear that has already been created in the minds of men by the desolation of the tornado. But there is a better refuge from raging storms than



"The tornado . . . whirling with terrific fury."

anything man can devise; and in every "roar" of the elements our ear should catch the call to flee to the strong Tower, the only Saviour.

The reader is well aware of the great earthquakes and tornadoes that have visited destruction upon portions of some of the larger cities, as well as almost wholly des-



Wreckage left in the track of the great hurricane which swept Ponce, Porto Rico. There were similar storms during 1908 in Oklahoma, Algeria, England, East Africa, Java, Spain, and Austrian Tyrol, in which a total of 838 lives were lost.

troyed some of the smaller ones, during very recent years. This destruction which has been visited only in part upon the great cities, is yet to sweep over all before the close of time; for we have been forewarned, in the scriptures quoted in this chapter, that "the fruitful place" shall become "a wilderness, *and all the cities* thereof" shall be "*broken down at the presence of the Lord,* and by His fierce anger." Jer. 4:26. The cities, more than any

other part of the world, are the great centers of vice and corruption; and because of their gross wickedness, the Lord has given His unfailing word that they shall "all" be "broken down."

This breaking down of the cities because of their wickedness will be done in part, no doubt, through the



Wreckage in the pathway of the tornado which visited Louisiana, Mississippi, and Alabama, on April 24, 1908. Tornadoes leaving similar destruction in their track during 1908 visited Texas, Oklahoma, Minnesota, Nebraska, Kansas, New Mexico, Iowa, Portugal, and Hungary.

violent acts of the men who inhabit them; but what their violence fails to do the overwhelming action of the elements of nature will complete. God tells us that Sodom and Gomorrah, those cities of ancient time whose wickedness became so gross as to become a proverb, "are set forth as an example." Jude 7. The destruction of those ancient cities is not any more complete than that which the prophets tell us will be visited upon the debaucheries

and sins of the cities of our day. It should be kept in mind constantly that this is not the statement of some theological theory; it is not the creed of some particular school. It is the presentation of literal facts that have for their foundation the authority of Him who not only knows the end from the beginning, but who is also the all-powerful One. If there was ever a time when it was proper to theorize and speculate, certainly it is not the case in this day; for we have facts and conditions that are too weighty and all-pervading in their importance for us to allow them to be obscured, even much less set aside, by mere theories.

Not only are tornadoes and storms of that class increasing in violence and frequency, but the earthquake, the tidal wave, and volcanic commotions are becoming much more frequent, and are often felt nowadays in places where the "reeling to and fro" of the earth was never known before. You have observed these great upheavals and demonstrations in nature; the Scriptures tell us what they signify.

Special attention should be given to the remarkable activity and outbursting of volcanoes in these modern days. Not only have we had the terrific and destructive eruptions of volcanoes in certain locations, but we have had threatenings in many other localities that betoken the forces which are pent up and smoldering beneath.

There are whole sections of the land that are kept in an almost constant tremble, and there is no knowing when or where the next outburst will be.

It will not do to toss these things to one side by saying that such volcanic action has been prevalent over the earth to a greater or less extent during all past time. It is

perfectly true that we have had eruptions of volcanoes, and earthquakes in past time that have completely destroyed whole cities and large sections of the country. But these are only samples of the general destruction that has been decreed upon all the cities of this earth in this time when the "violence" of men has become great in the earth, in fulfilment of the Scripture predictions that have already been dwelt upon in the pages of this book. The earth is waxing old "like a garment," and we are about to witness such desolating destructions as have never been seen. They will not be confined to some small locality; they will be universal.

These things are not mentioned to alarm, but to warn and to save. They are facts based upon authority. If you properly consider them, you may not only see the danger but may enter into the shelter that is provided against these times of peril and desolation.

The hail-storms of modern times, while not so severe and destructive as they will be, are worthy of note in this connection. The Lord asked Job the question, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38:22, 23.



"Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"

Then God has "treasures of hail" which He has "reserved against the time of trouble," "the day of battle and war." This "time of trouble," "the day of battle and war," is now right upon us, and we should expect to see a beginning made in the casting out of those "treasures of hail" which God has "reserved against" this time.



Breckenridge Hall, Galveston, Texas, after her great storm.

Concerning these days of exceeding wickedness the Lord says, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." Isa. 28:17.

These "treasures of hail" with which God is about to sweep away the refuge of lies are beginning to be brought out. It is not uncommon to read of storms of hail that

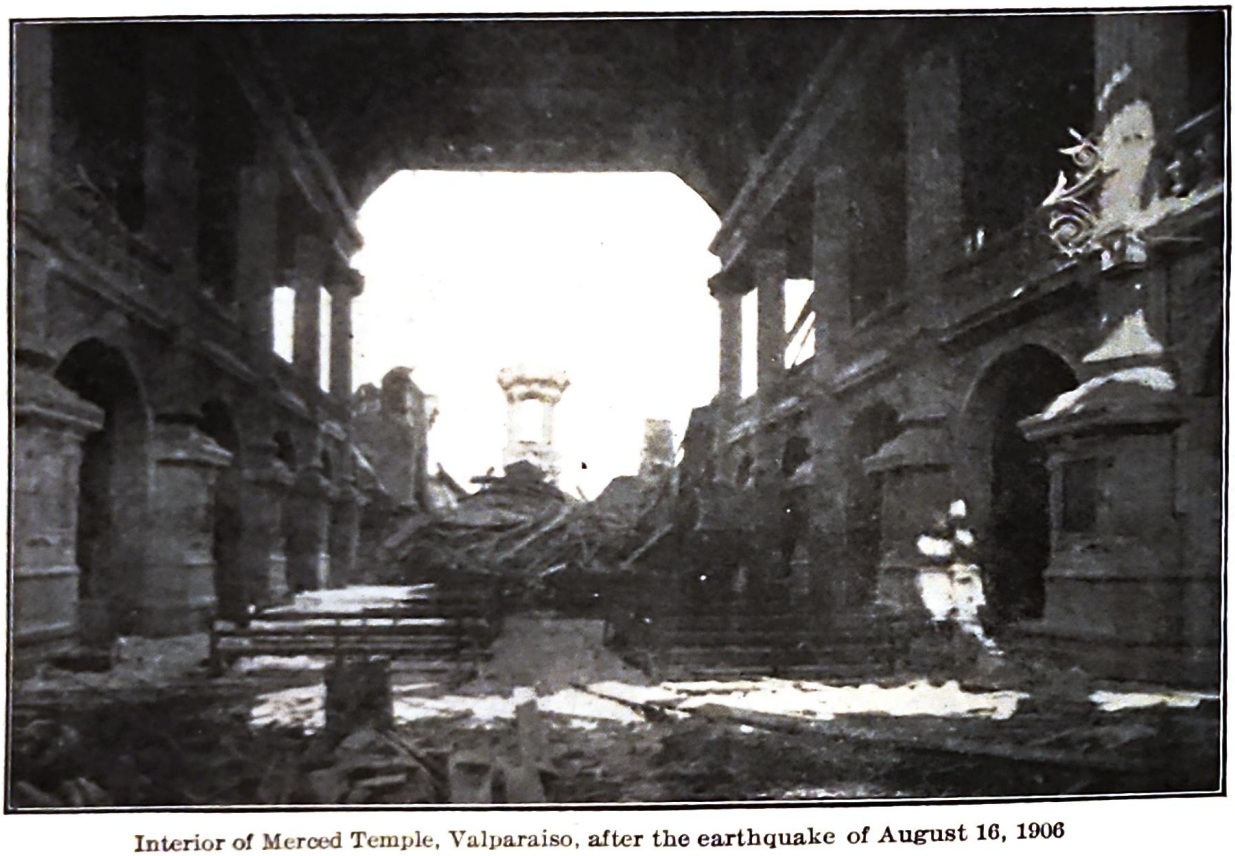
leave ruin in their track. But the climax of the destructions of the desolating hail will not be reached until we come to the time of the pouring out of the seventh and last one of the seven last plagues. Of that time the prophetic word declares, "And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:20, 21.

It may not be amiss again to say that the Scriptures have foretold the significance of all this. These storms, earthquakes, and volcanoes that have already appeared, fearfully destructive though they may have been, are but the beginnings of what will be seen all over the world when God "shall sweep away" the last "refuge of lies," and restore again the purity and truth of Eden.

Not only are these various kinds of storms given as signs of the coming day, but we are told that one of the "seven last plagues" is to be the scorching of men with "great heat" from the sun. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory." Rev. 16:8, 9.

Now it is evident that the "seven last plagues" are not as yet being poured out, but the evidence is conclusive that we are living in the very presence of the time when these plagues must soon begin. In the torrid waves that sweep over the land, the world is having a little fore-

taste of what that time will be. Particularly during the summer season such head-lines to the news of the day as the following are of constant occurrence: "Elements in a Fury;" "Sun Shows No Mercy;" "Business Paralyzed by Heat;" "Torrid Wave General." Such newspaper headings are very common, and familiar to all.



Interior of Merced Temple, Valparaiso, after the earthquake of August 16, 1906

The reader knows these facts too well to require more than the merest mention of them.

How strikingly clear is the evidence God has given us of the approach of that "great day"! Is it not truly marvelous that divine foreknowledge, thousands of years in advance, could present these things so graphically? It is certain that infinite love has exhausted its infinite powers in making clear to us the signs by which we may

know that the one event of all the ages is "even at the doors." All this testimony is accumulating, and presenting itself in vivid outlines on every hand. When we hear the "sea and the waves roaring"; when the "fearful sights and great signs" that shall be from heaven, together with "famines and pestilences," shall be seen in all the land; when we behold "in the earth blood, and fire, and pillars of smoke"; when the "destruction from the Almighty" is laying "the land desolate"; when "the Lord maketh the earth empty" and "waste," and "turneth it upside down," and it "is utterly broken down," "clean dissolved," "moved exceedingly," and when it shall "reel to and fro like a drunkard"; when we behold the mountains, and, lo, they tremble, and all the hills move lightly; when we see the "fruitful place" "a wilderness, and all the cities thereof" "broken down"; when the "treasures of the hail," with which God will "sweep away the refuge of lies," are devastating the land; and when on every hand we see men "scorched with great heat"; aye, when the awful raging of all the elements is in dreadful commotion all about us, and the stoutest of men's hearts are "failing them for fear, and for looking after those things which are coming on the earth,"—then it is we may say with confidence, "Look up, and lift up your heads; for your redemption draweth nigh." These multiplied signs all over the land, terrible in majesty, power, and destruction though they may be, are among the heralds by which God permits the coming of His Son to be proclaimed. The soul is stirred to its deepest and most sublime emotions as the awe-inspiring voice of the elements, in tones of the deepest thunder's roar, entreats the whole world, "Prepare to meet thy God."



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View from the general post-office looking west on Harbor St., the principal business thoroughfare of Kingston, Jamaica, after the earthquake of Jan. 14, 1907. In the middle foreground is a large group of relatives of the missing, watching the extrication of bodies from the ruins, fearing to find there some trace of a related dear one.

Many, in thinking of these things, see only the terror; but our heavenly Father does not desire that these commotions of the elements, manifested in terrific hurricanes, tornadoes, volcanoes, tidal waves, earthquakes, hail-storms, and scorching heat, shall fill the hearts of His children with indescribable fear and dismay. These signs are not permitted in order to terrify us, but rather to let us know that this old earth is "reeling to and fro" amid the shoals and breakers near the farther shore of time, where the reign of sin shall cease. They are evidences that the Son of man is about to return; and the word of our Father to us is: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:20, 21.

In this time our Lord assures us: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion

and the dragon shalt thou trample under feet. Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor



The beautiful little city of Messina, Sicily, as it was before the earthquake of Dec. 28, 1908.

him. With long life will I satisfy him, and show him My salvation." Ps. 91:5-16.

All these "exceeding great and precious promises" apply at this time. Ponder each one prayerfully. They are all yours. God wants to remove all dismay and terror from the heart of His people in this time when He is preparing to make a complete destruction of all sin. For all who will accept Him as their Saviour, His "per-

fect love casteth out fear," and will fill the soul with an indescribable joy and an unutterable confidence, even in the very midst of the most furious of the lashing storms, and while being shaken by the vibrations of the most destructive eruptions that will ever rend the



A view of the destruction wrought in Messina by the earthquake of Dec. 28, 1908. How many lives were lost in this disaster that visited Sicily and southern Italy will never be known, but the lowest estimates place it at more than 100,000 and some of the highest went to 300,000. After this great quake there was a constant succession of lighter tremors that did more or less damage. On January 23, 1909, there was a heavy earthquake in the province of Luristan, western Persia, in which sixty villages were greatly damaged or wholly destroyed, and a number of thousands of lives lost. During January and February of this same year, there were numerous shocks felt in Western Asia, and through Europe clear to Portugal, in which more or less damage was done.

plains and hills and mountains of our suffering planet.

All the foregoing promises are a veritable storehouse of strength and power to every one who learns to rest upon them. They fill the soul with the calmness of confidence, because they draw their strength from Him who

is the Infinite. And the following is also a treasure of promise that should be engraved upon the memory of each one so as to be a constant support and solace in these tempestuous times:

"God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof.
There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God will help her, and that right early.
The nations raged, the kingdoms were moved;
He uttered His voice, the earth melted.
Jehovah of hosts is with us;
The God of Jacob is our refuge.
Come, behold the works of Jehovah,
What desolations He hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.
Jehovah of hosts is with us;
The God of Jacob is our refuge." Psalm 46.

All these promises show that God has decreed that His people shall not be afraid in these stormy times. Their mighty God of salvation is with them, and in the confidence of His presence their hearts are thrilling with the emotions of joy because of the complete protection He affords to each; they are absolutely relieved from all the torments of fear.

Few people realize that power is an unseen agency. You can not see the steam that is driving the engine, neither can you see the electricity that is driving the motor or making the light. The power that is in wind and water is a mighty force that is invisible. So it is with the power that is in all the promises of God. The power of these promises can not be explained by a finite mortal; it can not be shown to the natural eye. But by a living faith in the God of all power we may come in contact with these promises and be made to know for ourselves of their mighty consolations and their infinite lifting force.

We may see the naked wire suspended from the poles along the street or roadway, and in our ignorance say it is impossible for it to be charged with any power. We look at it closely and say, "It is just such a wire as we have seen hundreds of times, and it could not possibly be loaded with power, for we can see every inch of it plainly and there is nothing there but the visible, naked copper." But suppose we connect with it in such a way as to catch its current, and immediately it will turn motors that drive powerful machines or that cause whole systems of cars to carry their loads of passengers rapidly from place to place.

And so it is with God's promises. They are loaded with power, even though they may have the appearance to the casual observer of being only ordinary words. The individual who will take our heavenly Father at His word and make the connection with His promises, will invariably find that he is connected with a God-imparted power that lifts him above each and every terror that can be thrown around him. He realizes that he is resting in the arms of the Infinite, and in this confidence he trusts.



The insect pests in the heading to this chapter are the following, the

1 Hawk-Moth, grape; 2 Fruit-tree Bark Beetle, plum, cherry, apricot, nectarine, peach, apple, pear, quince; 3 and 14 Spring-grain Aphis, wheat and other grains; 4 Box-elder Plant Bug, box-elder, peach, plums, apples; 5 Woolly Aphis, one of the worst enemies of the apple — it exists in two forms, one that works above ground on the trunk, and the other below ground on the roots; 6 and 20 Cucumber-Beetle, cucumber, melon, squash, etc.; 7 Parsnip-borer Butterfly, parsnip, parsley, caraway, etc.; 8 Corn Bill-Bug, Indian corn; 9 Adult Moth of the Fruit-tree Leaf-Roller, pear, apple, etc.; 10, 11 Pear and Apple Mites; 12 Pale, striped Flea-

CHAPTER TWENTY-FIVE

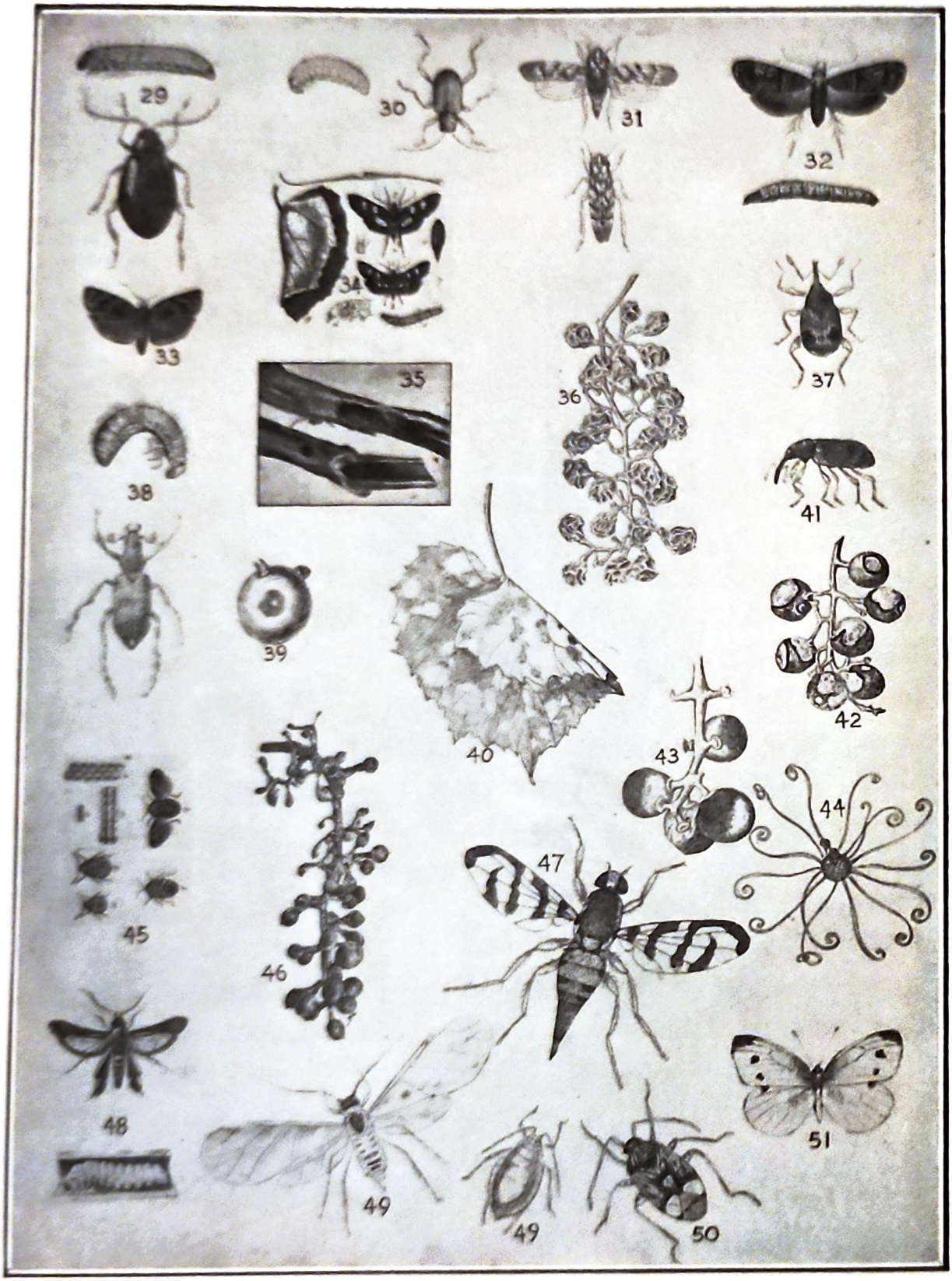
NOT only do the elements overhead testify of the coming day, but the very ground itself is called upon to bear witness to the nearness of the end of time. "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." Heb. 1: 10-12. Here the direct and plain language is used that so truly characterizes the Bible. Speaking of the earth, and of the atmosphere, or heavens, connected with it, the apostle says, "They all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed." Thus the burden of decay because of the curse occasioned by sin rests heavily on old mother earth, and she "waxes old."



name of tree or crop of which they are destructive is given after each:

Beetle, beet, corn, beans, and potato: 13 Adult Fringed-winged Apple-bud Moth; 15 Moth of the Barred-winged Onion Maggot; 16 Clover Mite; 17 Grub and Adult Moth of the Larger Cornstalk Borer; 18 and 22 Differential Grasshopper, alfalfa especially; 19 Grub and Beetle of the Mexican Cotton-boll Weevil; 21 Powder-post Beetle, attacks seasoned wood products; 23 White Pine Weevil; 24 Grub and Beetle of Round-headed Apple-tree Borer, apple, pear, quince, etc.; 25 Flat-headed Apple-tree Borer, in various stages of development; 26 Grub and Beetle of Rose-Chafer, grapes as well as roses; 27 Celery Flea-Beetle; 28 Potato Flea-Beetle, potato, tomato, egg-plant, etc.

Isaiah bears witness to the decrepitude of the earth, as follows: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be forever, and My righteousness shall not be abolished." Isa. 51:6. Here, again, the statement is made that the "earth shall wax old like a garment." And as the night of sin settles darker and still darker upon it, the curse which sin has caused is more and more deeply felt. Jeremiah, in speaking of the closing days of time, says: "I beheld, and, lo, the fruitful place was a wilderness." Jer. 4:26. Then the "waxing old" of the earth involves the changing of places once "fruitful" into a barren "wilderness." The departing of earth's vigor of youth, and the infirmities of age which are creeping over her, are thus pointed out as among the unmistakable tokens of her approaching dissolution.



For name of insects and pests given in the above plate see note at bottom of next page. In many cases the mere mention of the name of the insect indicates the character of its destructive work: where this is not thus indicated, the crops, plants, or trees fed upon are mentioned immediately following the name of insect.

There is perhaps no portion of Scripture that sets forth the general decay of the earth as an evidence of the coming end of time more forcibly than the first chapter of Joel's prophecy. The prophet says:

"Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon My land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid My vine waste, and barked My fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

"Lament like a virgin girded with sackcloth for the husband of her youth. The meat-offering and the drink-offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye hus-

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29 Grape-vine Flea Beetle and Grub; 30 Grape-root Worm and Adult Beetle; 31 Grape-leaf Hopper; 32 Grape-berry Moth and Larva; 33 Moth of the Black-headed Cranberry-worm; 34 Grape-leaf Folder; 35 Work of Tomato-borer in stalk of plant; 36 A bunch of grapes destroyed by Black Rot; 37 and 41 Two views of the Strawberry-Weevil; 38 Another view of Rose-Chafer — when first discovered it was thought that this insect confined its depredations almost wholly to the rose, but it has been since discovered that it attacks the apple, pear, cherry, peach, plum, and many other fruits and forest trees; 39 Grape-Curculio depositing her egg; 40 Grape-leaf attacked by Downy Mildew; 42 "Bird's-Eye Rot," grapes; 43 "Ripe Rot," grape; 44 Fungus causing Powdery Mildew, grape; 45 Calico Back Cabbage-Bug, in various stages; 46 Bunch of grapes attacked by Gray Rot; 47 Adult of Currant and Gooseberry Fruit-Maggot; 48 Adult and Grub of Squash-vine Borer; 49 The two forms of the Hop-Plant Louse; 50 Adult Tarnished Plant-Bug, almost any tender plant of nursery or garden; 51 "Imported" Cabbage-Butterfly.



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bandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, ALAS FOR THE DAY! FOR THE DAY OF THE LORD IS AT HAND, AND AS A DESTRUCTION FROM THE ALMIGHTY SHALL IT COME. Is not the meat [food, A. R. V.] cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to Thee will I cry: for the fire hath devoured the pastures of the

52 Winged female of the Corn-leaf Aphis; 53 Adult and Grub of Wheat-bulb Worm; 54 Winged female of the Corn-root Aphis; 55 Stalk of Wheat infested with Green Aphis, or "Green Bug;" 56 Army-Worm, full-grown Larva and Adult Moth, so destructive of general field crops; 57 Wheat Plant-Louse, in places it has been as destructive of wheat crops as the Hessian Fly; 58 Cabbage-Maggot in root of stalk; 59 Western Corn-root Worm; 60 and 60 Jointworm, showing grub and also the fly that deposits the eggs in stalk of wheat — the young grub feeds inside the growing wheat-straw; 61 Enlarged view of Adult of Wheat-Jointworm; 62 Clover-leaf Weevil, Adult and Grub; 63 Squash-borer Grubs at work in vine; 64 Southern Corn-root Worm, Adult and Larva; 65 Clover-root Borer, clover, alfalfa, and peas; 66 Yellow-winged Locust (three views), usually called Grasshoppers, and so destructive to crops at various times in many Western States; 67 and 67 Two varieties of Grasshoppers that have made depredations on crops in several localities in California; 68 Army Cutworm and Moth; 69 Caterpillar of Tussock-Moth, partial to the apple, but feeds on other trees; Numbers 70 to 79 not used; 80 Several views of the Spring-grain Aphis or "Green Bug," shown also in 55; 81 Seed-corn Ground-Beetle; 82 Wheat-Midge in some of its forms and stages of development; 83 Cotton Red Spider, also called the Rust-Mite, leaves of the cotton-plant; 84 European Wheat Saw-Fly, with stalk of wheat at left cut away to show the grub at work; 85 Chinch-Bug, wheat and corn.



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wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto Thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness. BLOW YE THE TRUMPET IN ZION, AND SOUND AN ALARM IN MY HOLY MOUNTAIN: LET ALL THE INHABITANTS OF THE LAND TREMBLE: FOR THE DAY OF THE LORD COMETH, FOR IT IS NIGH AT HAND." Joel 1:2-20; 2:1.

The fifteenth verse of chapter 1 and the first verse of chapter 2 of this prophecy of Joel show that the "day of the Lord" is the time to which the prophet's vision is directed; and his description of what would be seen in the world at that time is most direct and forcible. In the other scriptures quoted we have seen that the earth is to "wax old like a garment;" this chapter in Joel goes into particulars, and tells us quite fully what this waxing old means. First, we are told of the insects and worms that would be a destruction to crops. The "palmer-worm," the "locust," the "canker-worm," and the "caterpillar" are mentioned; and then, after calling to the drunkard to "weep and howl" because the wine is "cut off," it is stated, "For a nation is come up upon My land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek

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86 White Marked Tussock-Moth, almost all varieties of shade-trees except the pine family; 87 Pear-Slug, adult and larva, pear, cherry, plum, and allied trees; 88 San Jose Scale, widely distributed and destructive of many kinds of orchard trees; 89 Periodical Cicada, or Locust, recorded and noted at periods of 17 years since 1715; 90 "Imported" Elm-leaf Beetle; 91 Brown Rot of the Cherry, the peach, plum, etc., also attacked by this insect; 92 Enlarged view of the galleries of the Fruit-tree Bark-Beetle; 93 Moth of the Apple-tree Tent-Caterpillar; 94 Codling-Moth, said to destroy annually one half of the apple crop in the United States; 95 Bagworm, shade-trees, shrubs, hedges, and particularly the evergreen; 96 the Rosy Apple-Louse; 97 Grape Phylloxera, the adult and the developing young; 98 Oyster-shell Bark-Louse, the apple especially; 99 Pear-Thrips, almond, apple, apricot, cherry, fig, grape, peach, pear, plum, prune, and English walnut; 100 Hemlock-bark Maggot, injurious to standing timber; 101 already described with 102 Pear-tree Psylla, one of the jumping plant-lice; 103 Male and female Brown-Tail Moth, and pear orchard defoliated by them.



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teeth of a great lion. He hath laid My vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white." Joel 1:6, 7.

Thus it is seen that not simply the few destructive insects and worms mentioned will be working havoc on vegetation, but a "nation is come up upon My land, strong, and without number," and as the result the vine is laid waste, and the drunkard's wine is cut off; but while his supply of wine is "cut off," the drunkard still has his appetite for strong drink, and so "weeps" and "howls." It is far better to get rid of these perverted desires now, so that in the time so soon to come we will be free in God.

Note the force of other statements in this remarkable scripture: "The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and barley; because the harvest of the field is perished. The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, *even all the trees of the field, are withered:* because joy is withered away from the sons of men." Joel 1:10-12.

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104 Two-lined Chestnut-Borer, chestnut, spruce, pine, and sometimes the oak; 105 Apple-Louse, one of the numerous lice that affects this staple fruit; 106 Buffalo Tree-Hopper, orchards, nursery stock, and sometimes shade-trees; 107 Destructive Green Pea-Louse, side and back view of female, especially destructive of pea crops, but makes inroads on many other plants; 108 Male and female Gypsy Moth and full-grown caterpillar of same, together with hard-wood forest defoliated by these insects; 109 (upper) Spring Canker-Worm, (lower) Fall Canker-Worm, defoliation of fruit-trees; 110 and 122 Catalpa Sphinx, adult moth and caterpillar, the catalpa especially, but feeds on other trees also; 111 San Jose Scale, adult male; 112 White Fly, orange and lemon; 113 Cottony Maple Scale, the soft maple especially, but has been found on at least forty-seven other species of trees and shrubs; 114 Apple-tree Tent-Caterpillar (another view); 115 Plum-Curculio at work, plum and other stone-fruits, and sometimes the apple; 116 Greenhouse White Fly, tomato, cucumber, and many other plants; 117 Peach-twig Borer, showing new shoot withered from attack of the grub; 118 European Grain-Louse, common also on the apple; 119 Scurfy Bark-Louse, prefers the pear among orchard trees, the poplar among shade-trees, and the currant among small fruits; 120 Spotted Apple-tree Borer, related and very similar to the Round-headed Apple-tree Borer; 121 Melon-Louse; 123 Peach-tree Borer, male and female, and the young in various stages of development — he is one of the worst enemies to the stone-fruits, burrowing under the bark of the tree, usually near the ground.

What a striking expression of the conditions that are to become more and more pronounced and marked in these last days: The field wasted, the land mourning, the harvest of the field perished, the vine dried up, and the apple-tree, even all the trees of the field, withered! But this is not all. Read again: "The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to Thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto Thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness. Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: *let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.*" Joel 1:17-20; 2:1. Who can mistake the import of these thrilling and heart-searching words?

How impressive is this chapter of Joel, telling us how literally and absolutely the earth "shall wax old as doth a garment," and how completely it shall molder to decay! The words of Isaiah make plain the cause of all this: "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:20.

"The transgression thereof shall be heavy upon it." Then it is the "*transgression*"—the curse occasioned by sin—which results in all this ruin and desolation. The individual who chooses to disregard the laws of nature

must suffer the consequences of his folly. Instead of the ruddy glow of health, the pallor of the countenance shows that the fires of disease are burning within. And so with our old earth. The curse of "the transgression thereof" is "heavy upon it." Man's gross iniquities have corrupted it, until it, too, is breaking beneath the load, and "waxes old," ready for the consuming fires of the last days. Our kind heavenly Father would have prevented all this suffering if sinful man had only submitted to the wooing of His divine and amazing love; but this being rejected, the only consistent thing left for the Lord to do is to allow sin to run its course, till the time is reached when every imagination of the thoughts of man's heart is only evil continually. When this time comes, there will be no longer a ray of hope that any one can be made better; but, rather, it will be evident that all have become so depraved that the most merciful thing is to bring this reign of sin to an end by the judgments of the last days.

Every tiller of the soil is painfully aware of the fact that it is becoming more and more difficult to raise a crop. Numerous pests and crop-destroyers of one kind and another have reached all parts of the land.

The general Government keeps a strong bureau of entomologists, and these are supplemented by local entomologists in practically every state in the Union. Pennsylvania takes the lead with about thirty trained men who spend their time among the farmers giving instruction as to how to destroy the pests that feed upon the crops. The general Government uses over $300,000 of its annual appropriation in maintaining its scientists who study these pests and keep them under control. The Congress of

1907-8 appropriated $250,000 for the suppression of the gypsy moth in the New England states alone; this, in addition to $25,000 appropriated by New Hampshire, $30,000 by Maine, and $15,000 by Rhode Island, for the same purpose. For the combating of other pests in their respective territories during those same years Louisiana appropriated $25,000, Pennsylvania $40,000, New York $70,000, Illinois $25,000, Idaho $12,500, West Virginia $12,000, Ohio $10,000, Maryland $8,000, and so on.

The fight that has to be kept up against these pests is quite clearly summarized in a paragraph under the heading of "The Annual Battle with Insects," by Geo. E. Walsh, in the *Scientific American:*

"For a quarter of a century science has been laboring in the cause of agriculture to reduce the number of garden pests and to hold them in check. The annual battles with the insect foes are carried on energetically from early spring till late autumn; and the farmer or gardener is not quite sure of his crops until they have been actually harvested. In spite of all the protective agencies with which science has surrounded the fields and gardens, disasters of gigantic proportions will break out occasionally through the sudden increase of some obnoxious insect or fungous growth. It is the destruction of the potato crop, one season, by the Colorado beetle; the total failure of the wheat-fields in certain states by the rust or blight another year; or the wide-spread injury to the cotton plants by the boll-worms. Somewhere within the United States some crop is pretty sure to be seriously damaged by the insects or the fungous growth nearly every season. . . . By the middle of summer, insect foes are swarming all over the gardens and on every plant. Plant-lice, or aphides,

attack all weak plants, *and they multiply at the rate of from five to twenty millions in a season from one progenitor.*"

The wasted vineyards in California, in the hills and valleys of France and Italy, and elsewhere in the world, all show that the drunkard's supply of wine is insecure and the days of his famine for strong drink draw on apace.

It is unnecessary, however, to multiply testimony upon this point. Every one who has anything to do with the raising of fruit or grain, or any kind of plants, knows the truthfulness and universal application of what Mr. Walsh says. Thousands have been impressed by the increasing difficulty of maturing a crop; but have they realized that it is because the earth is "waxing old" and crumbling to decay in consequence of the corrupting transgressions that are polluting it? And this is but another link in the great chain of evidence that shows us so conclusively that "the end of all things is at hand."

A result of this general decay of the earth as we approach the end will be wide-spread famine and pestilence; for has not the Lord said that "great earthquakes shall be in divers places, and *famines,* and *pestilences;* and fearful sights and great signs shall there be from heaven" (Luke 21:11)?

"Famines" and "pestilences" have been seen in the earth during all the ages, as both history and the Scriptures plainly show, and so in themselves alone could not constitute a sign of the end. But the "famines and pestilences" of past centuries have been as nothing compared with what we may expect in these closing decades of time. The words of the prophet again come vividly to mind:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. 24:5, 6.

So when the earth becomes "defiled under the inhabitants thereof," then it is that it will be said, "Therefore hath the curse devoured the earth, and they that dwell therein are desolate." And when it can be said that the awful "curse" of sin has "devoured" the earth, any former pestilence or famine will be compared to the experiences of that time but as a shadow. The famines in India, China, and Japan, the failure of crops in various parts of this country, as well as elsewhere in the world, are but the dim beginnings of what the condition will be when the time so vividly described by the prophets is fully reached.

New forms of disease are constantly breaking out among both men and beasts. These diseases become epidemic, and spread over the land as a destroying plague. Scientific men are studying these growing infirmities and their causes. They have demonstrated that they are all a consequence of the violation of nature's laws. The "surfeiting," the "drunkenness," the licentious vices, against which such faithful warnings have been given in the word of God, are at the root of all these physical ills of humanity. But pointing out the evil does not cause it to cease. Appetite and passion and a general indifference to nature's inexorable laws, close the minds of men, and the warnings are unheeded.

The knowledge of sanitary and medical science was never so great as it is to-day, never so capable of elevating and purifying the world from its load of corrupting ailments; but men go blindly ahead, in the face of light and of demonstrated facts of physical law, ever plunging deeper and deeper into the degrading and destroying sins against their physical being. It can not be said that it is through necessary ignorance that they are doing this; for it would seem that God is concentrating every ray of light regarding the laws of life and health upon the people of this generation.

Through the applied knowledge of physiological and sanitary law, a wonderful work has been done. The average length of life has been materially advanced; but, as recently pointed out by one of the world's most thoughtful, scholarly, and successful physicians, this lengthening of the average of life is not the hopeful thing that statistics would indicate. The recent achievements of science enable the physician to keep those afflicted with the numerous infectious and contagious diseases alive for a much longer time than formerly; but it is only that they may produce their kind, who will be still further vitiated by the accumulating tendency to disease. Thus even the lengthening of life is not producing the results that appear on the surface.

The very earth itself is groaning because of "the transgression thereof" that is "heavy upon it." The pollutions of mankind, the transgression of physical law, the failure to observe the most thoroughly demonstrated principles of sanitary science, create a soil for the growth of the germs of decay and pestilence; and Satan, who is "come down unto you, having great wrath, because he

knoweth that he hath but a short time," exerts his power to increase and intensify the ever-expanding evil. This evil one has been in the school of sin for six thousand years; he has access to the laboratories of nature, and his extended research enables him to know how most successfully to combine the elements of transgression to produce the most malignant seeds with which to scatter the epidemic of decay. Some may be inclined to regard this lightly; but let us look at the striking utterances of the word of God, listen to the voice of His Spirit impressing these words upon the soul, view the real and startling facts as they stand out around us, and prepare soon to meet this plain and unbroken testimony at the bar of the Eternal.

Our Father in heaven is not the author of such suffering as appears in the world to-day; it sometimes seems hard to understand why He even permits it. But sin has lifted its hideous and cruel head in this planet of ours, and all the universe of God must have the object-lesson of what Satan, by his reign of hatred and self-serving, would accomplish. He has sought to make it appear that the Father in heaven is a "hard man," reaping where He had not sown, and gathering where He had not strewed. So sin must be allowed to develop. Its consequent miseries, its debasing and polluting corruptions, its cruel torments, must ripen into the harvest of evil. Then all will see for themselves what the terrible fruits of sin are; and the declaration of the rebel chief's proposition that our God is a "hard man" will be forever overthrown by the unanimous testimony of the universe. When the last vestige of sin is destroyed, and with it all the suffering and sorrow that it has produced, with

what exultation will "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," join in that swelling anthem, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. 5:13)!

The song of deliverance will soon be sung by the redeemed of God, in the presence of all the universe. What a happy day it will be! and how we should rejoice at each fresh evidence of the return of the "Prince of Peace"! The world is now waiting to hear the good news of His coming, and to be entreated to prepare to meet Him. God is calling for each one. He is now saying, "Go out into the highways and hedges, and compel them to come in." The compulsion that He uses is the divine force of His matchless love; and may we be admonished, by all these signs of His coming, to receive the heavenly Guest into our hearts, and so not only be ready to meet Him but become messengers of righteousness through whom others may be won to the "Lamb of God, which taketh away the sin of the world."

"When Ye shall see all these things."



CHAPTER TWENTY-SIX

SO likewise ye, when ye shall see all these things, know that it [margin, "He"] is near, even at the doors." Matt. 24:33. We are bidden by this word of the Master to *"know,"* when we shall see *"all* these things," that He is near, even at the doors. "When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. When we *"begin"* to see the signs that the Saviour has pointed to as the tokens of His soon coming, then are we to "look up," and lift up our heads; for our redemption *"draweth nigh";* but when we see *"all"* the signs He has mentioned, then are we to *"know"* that He is *"even at the doors."*

There have been deceptions of Satan in all the past centuries, but never such deceptions as his millenniums of experience and long schooling in the ways of sin have enabled him to present in these last days.

There have been here and there some very remarkable things scattered along through the ages of the past; but nowhere and at no time has there been an age so filled with a bewildering mass of achievements, discoveries, and inventions as the one in which we live.

The gospel has made miraculous advancement as the centuries have come and gone; but it was reserved to the latter part of the nineteenth century to build the great printing-presses, the railways, and the steamships, and send out the printed Scriptures into the homes of the kindreds and tongues of earth.

Great errors have spread over sections of the earth in bygone days; but nothing has ever more firmly rooted itself in the minds of "many people" than the unscriptural present-day doctrine of a peace millennium.

There have been plague-spots of crime in different ages and localities; but never since the days of Noah has it been so apparent as in this time that the greater portion of the human race is sinking into the lowest depths of injustice, violence, and vice.

Formality, superstition, and consequent apostasy have in many different periods planted the seeds of corruption and evil in the church that claimed to represent the Son of God; but never has the church, in the presence of such opportunities, facing such difficulties and dangers, possessing such intellectual possibilities and material facilities for good, and holding such stores of light, seemed to stand in such lukewarm, careless, and compromising indifference.

The pleasures and follies of idle amusements have always played a part among Satan's devices to lure men to sin; but never as to-day have both the world and the church been given up so completely to the fun that debases, debauches, and destroys.

There have been wealthy men in every nation and in every age; but never has there been such a "heaping"

together of treasure, connected with the "cries of the laborers," as is seen and heard at the present hour.

There have been "wars and rumors of wars"; but never before have the nations of all the earth been so equipped with their multiplied millions of soldiers, and their appallingly terrible instruments of destruction; never has it been made so manifest that the "spirits of demons" have gone to the "kings of the whole world, to gather them together unto the war of the great day of God."

There have been great storms and pestilences here and there all down the ages; but never have the lashing elements filled the inhabitants of earth with such forebodings as now. There have been occasional and very disastrous earthquakes in bygone times, but nothing like the rapid successions of temblors that have spread destruction in one city after another during these last few years.

There have been failures of crops and consequent famines in various localities from time to time; but never as now has the evidence made itself seen and felt that the earth is "waxing old like a garment," as beneath its load of "transgression" it begins to crumble to decay. While these things may have been seen to some extent in the past, *they have not appeared all together, and over the whole face of the earth.* The Master did not tell us that when we should see any one of these things in some isolated locality, we were to know that His coming was near, *but it is when we see "all these things."* They may all be seen to-day, and they will become more and more marked and pronounced as these closing moments of time go by.

And besides these things which are enumerated in the pages of this book, may be mentioned the great lines of prophecy in the books of Daniel and the Revelation. As stated in a former chapter, it is not within the scope of this volume to take up a study of these lines of prophecy. But suffice it to say that line after line of prophecy is presented in those books; each line bringing us down through the history of the world, and each and every one of them centering in this generation of men as the one that is to witness the second coming of Christ.

Thus do we have a great multitude of witnesses, all testifying to the same great truth. Each one joins every other one in swelling the harmonious chorus that is causing all the world to hear the indescribably good news that Jesus the Messiah and the Saviour is almost due on earth again.

When we see these things "begin to come to pass," we are to "look up"; but when we see "all these things," then are we to "*know* that He is near, even at the doors." How does this matter impress you? Do you see "all these things"? Let each answer to his own conscience and to God. Controversy and heated discussion are not invited. Professed Christians have already been cursed with too much of that. But the reader is earnestly entreated to heed God's word closely, and so prepare for that eternity of existence that is given to all who will accept it. And how joyful the thought that the night of sin is almost ended, and that the heralds of the day of endless glory are trumpeting the invitation, "Come; for all things are now ready!"

"AND THERE SHALL BE A TIME OF TROUBLE"





CHAPTER TWENTY-SEVEN

AND at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1, 2. The "great Prince which standeth for the children of thy people" can be none other than Christ, whom this text calls Michael. Christ says of His present position that He is set down with His Father "in His throne." Rev. 3:21. He is seated thus with His Father to act as our intercessor and high priest.

The foregoing text from Daniel tells of the time when He "stands up." His work as intercessor and high priest is finished, and He "stands up" to be robed with

the vesture on which is written "King of kings, and Lord of lords." The great day of emancipation is at hand; for "at that time thy people shall be delivered, every one that shall be found written in the book."

Of those whose names were "written in the book" another scripture says: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

Thus do the Scriptures clearly show that to deliver "every one that shall be found written in the book" is the great work of the Judgment and the resurrection. This fact is made still clearer and is more fully emphasized by the words of Daniel already quoted: "And many of them that sleep in the dust of the earth shall awake." Dan. 12:2. Thus from every standpoint how clearly may it be seen that this "standing up" of Michael is associated with the Judgment scenes and the resurrection at that great day when Christ shall come.

Oh, the sublime joy of the thought! The church in all the ages has been singing of the glorious day when every sleeping child of God shall be brought from the grave to enjoy the bliss of endless life and to possess the substantial realities of eternity. The church of past ages has had to content itself with the prospect of participating in the blessedness of these resurrection scenes at some distant future time; but now the day is at hand! The hour is almost here! The Lord has caused the guiding tokens to be charted by which we may know it.

When this view of deliverance for God's people—even the resurrection day—was presented to the prophet, observe that he saw that there should be "a time of trouble, such as never was since there was a nation even to that same time." Daniel had a wonderful view in minute outline of the rise and fall of nations, beginning with his own day and reaching down to the second coming of Christ. All the bloody scenes of all the bloody wars that would arise during all the conflicts, the struggles, and oppressions of the ages were made to be familiar to Daniel's prophetic eye. Yes, even the French Revolution, with its shocking brutalities, its horrors, and its "Reign of Terror," was viewed by the prophet. And then the vision of the "time of the end" is given him; he sees the difficulties, the evils, and the perplexities; he beholds that which causes Michael to "stand up" as "King of kings and Lord of lords"; and then he pens the prophetic words, "There shall be a time of trouble, such as never was since there was a nation even to that same time."

To those who have read of the terrors in France during her revolution a hundred years ago, and who may be familiar with the history of other national calamities, and the many times of trouble that our world has seen, it may be a startling revelation that none of those scenes in the past furnish a parallel to which this "time of trouble" in the "time of the end" may be likened; yet such is the declaration of the Scriptures. In view of the condition of our world to-day, what else is there to expect? As we enter the time when, as the word of God foretells, "every imagination of the thoughts" of men's hearts will be "only evil continually," the one result

that can follow will be an unprecedented "time of trouble." It will be as much worse than the "time of trouble" resulting from the abandoned wickedness in Noah's time, as the population of evil-doers is greater now, and as Satan's ability to deceive has by long practise become more acute and cunning.

Other scriptures bear testimony that the closing days of earth's history are a "time of trouble." Luke records the Master's words as follows: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Thus has the Lord foretold the "distress of nations, with perplexity," that will exist on the earth at the time of His coming. Not only will the nations be in "distress" and "perplexity," but there will be the "sea and the waves roaring." Men will see these "things which are coming on the earth," and their hearts will fail them for fear. Such is the word of God, and such are the literal facts.

The reader is familiar with Paul's statement in 2 Tim. 3:1-5, which tells of the "perilous times" that shall come "in the last days." He knows of the great list of sins there enumerated that shall exist not only in the world but among those who "have a form of godliness," which sins are the producers of the last-day perils. Selfishness, avarice, and the cruelty of sin have ever been a source of danger in the world; but this danger

reaches its climax in the "time of trouble," and occasions "fears," "perplexities," and "perils" in the "last days."

Other scriptures sounding the warning of dangers that will exist in the closing years of earth's reign of sin are doubtless before the mind; but perhaps in none of them is the situation more vividly portrayed than in the words of Zephaniah:

"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Zeph. 1: 12-18.

The word "Jerusalem" sometimes applies to the professed church of Christ as well as to the literal city of

the Jews, and in the foregoing quotation it very clearly denotes the church. Not only do these words of Zephaniah add their harmonious testimony to what other scriptures say concerning our times, but a most solemn warning is given to professed Christians "that are settled on their lees," and who "say in their heart, The Lord will not do good, neither will He do evil." This is the time of the church's greatest responsibility; for "the great day of the Lord is near, it is near, and hasteth greatly." Zephaniah says, "The mighty man shall cry there bitterly;" he says it is "a day of trouble and distress"; it is "a day of wasteness and desolation"; it is "a day of darkness and gloominess, a day of clouds and thick darkness." The prophet also adds that it is "a day of the trumpet and alarm against the fenced cities, and against the high towers," showing, of course, the spirit of war that shall be in the land; and because of these impending perils, the church should be intensely active in her Master's work.

What solemn heed should be given to the warnings sent to this wicked age: "I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." And "neither their silver nor their gold," which, as previously shown, they have heaped "together for the last days," "shall be able to deliver them in the day of the Lord's wrath." Surely this scripture adds a most decided testimony to the fact that there shall be a great "time of trouble" immediately before the coming of the Just One.

"I will bring distress upon men," says Jehovah, "that they shall walk like blind men, because they have sinned against the Lord." The mighty arm of omnipotent power

will bring down this "distress." Men have sinned, and just as harvest follows sowing, so does distress from the Lord follow sinning. The merciful Father sends His entreaties of love, and if men will not yield, then He entreats them through distress. But in their distress if they will not turn to Him, then is He under the painful necessity of giving them up to the destruction that they insist upon having.

We have already seen that the last days will be full of Satanic deceptions. What perils and trouble these deceptions will lead men into, only divine foresight is able to reveal. We have been forewarned that at the "coming of the Son of man," even as in "the days of Noah," "every imagination of the thoughts" of men's hearts will be "only evil continually"; that "all flesh" will "corrupt his way upon the earth," and the earth will be "filled with violence"; that judgment will be "turned away backward," and the corrupting vices of Sodom will pollute the world; that a "form of godliness" will take the place of the power of the gospel in the church, and in consequence many professors of Christianity will be "lovers of pleasure more than lovers of God." We have read the scriptures that tell of those who will heap "treasure together for the last days," and also have heard how the cry of the laborers will be raised in consequence of this oppression. The present conflict between capital and labor is indeed most vividly set forth in the inspired word. Our minds have been impressed by the predictions of the awful work that will be done by the "angry" nations, as they are gathered by the evil spirits to "the battle of that great day." The Lord has told us that the elements in the physical world will break

forth in terrific storms and earthquakes, until the earth shall be "utterly broken down," "clean dissolved," "moved exceedingly"—yea, that it "shall reel to and fro like a drunkard, and shall be removed like a cottage," on account of the transgression "that shall be heavy upon it." Then, too, the earth is "waxing old like a garment"; in its decaying condition crops are uncertain, and famine and pestilence will fill the world.

But in the face of all these plain statements of the Lord, and while standing in the time when the facts that fulfil His word are a present, living reality, men will say: "Do not be disturbed. There is no 'time of trouble' ahead. Rest easy; for the nations will 'learn war no more,' and it is 'peace and safety' ahead of us."

Many have uttered these false assurances of peace ignorantly. It has been taught them, and they have taken it for granted that it is so; but the Lord's word is plain, and He is seeking by its mighty power to dispel the delusion. There are many who are beginning to see the danger ahead, and are raising the signal of alarm. They do not all understand the meaning of the perils that are on either side of us, and that loom up still darker in front of us; yet, nevertheless, they see them.

Archbishop Ireland says: "The bonds of society are relaxed; traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism."—*"The Church and Modern Society," p. 4.*

It is with no indistinctness that the celebrated archbishop says that *"perils hitherto unknown are menacing the life of the social organism."*

Leo XIII spoke on the subject as follows:

"It is not surprising that the spirit of revolutionary change which has so long been dominant in the nations of the world, should have passed beyond politics, and made its influence felt in the cognate field of practical economy. The elements of a conflict are unmistakable: the growth of industry, and the surprising discoveries of science; the changed relations of masters and workmen; the enormous fortunes of individuals, and the poverty of the masses; the increased self-reliance and the closer natural combination of the working population; and, finally, a general moral deterioration. The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss it; practical men propose schemes; popular meetings, legislatures, and sovereign princes are all occupied with it; and there is nothing which has a deeper hold on public attention."—*Encyclical Letter on the Condition of Labor.*

Leo very clearly saw the difficulties that are arising. He saw that the "momentous seriousness of the present state of things just now fills every mind with painful apprehension," and "that there is nothing which has a deeper hold on the public attention." He saw the elements coming together that will combine to make the great and final "time of trouble."

Mr. Benjamin Kidd says: "To the thoughtful mind the outlook at the close of the nineteenth century is profoundly interesting. *History can furnish no parallel to it.* The problems which loom across the threshold of the new century *surpass in magnitude any that civilization has hitherto had to encounter.*"—*"Social Evolution," p. 1.*

E. Benjamin Andrews, one of America's prominent and well-known educators, on returning from a trip to Europe, said:

"No well-informed person in Europe seems to believe that peace is destined to endure there very long. On all hands people are preparing for war. Armies and navies are strengthened; fortifications are multiplied; immense war treasures of gold piled up; all possible hypothetical plans of campaign, offensive and defensive, studied and discussed; firearms, great and small, ceaselessly experimented upon and improved; civil measures subordinated to military, and statesmen to great army men and navy men. Within a few months I have read several articles on the defense of London in case of an attack from the continent.

"Moreover, where all sorts of maneuvers for alliances are going on, there is wide-spread distrust of treaties and the national friendships that exist. Almost never before, I think, did so many nations of Europe feel themselves hopelessly isolated. Great Britain is in distress on this account; so is Germany. Family ties between crown-wearing persons amount to nothing. When Nicholas, of Muscovy, visited London, he sojourned some days in Germany both going and coming. On each occasion William besought his dear cousin, almost with tears, for some word of assurance that the Russians meant peace. 'Cousin,' was the reply, 'if you Germans wish security, make terms with France.' It was a stone instead of bread; insult, not comfort; yet it is said William dare not show resentment, remembering the size of the Muscovite army and its nearness to his eastern borders."

Señor Crispi, Italy's greatest statesman, said: "Europe resembles Spain from a certain point of view. *Anarchy is dominant everywhere.* To speak frankly, there is no Europe. The European concert is only a sinister joke. Nothing can be expected from the concert of the powers. *We are marching toward the unknown.* Who knows what to-morrow has in store for us?"

Doctor Charles William Eliot, who was the learned and efficient president of Harvard University from 1869 to 1908, in a speech in New York, toward the close of 1908, said:

"The defenses of society against criminals have broken down. A state mounted police, with a thorough military organization, is needed in every part of our country—North, South, East, and West. . . . The impunity with which crimes of violence are now committed is a disgrace to the country and demonstrates the urgent need of much more effective protective forces. A far worse form of lawlessness is the violation of law by rich corporations. Any man or any corporation who conducts business on the edge of the law, so to speak, is a morally lawless person!"

Speaking of the machinery of the law which has been provided to protect society, he says:

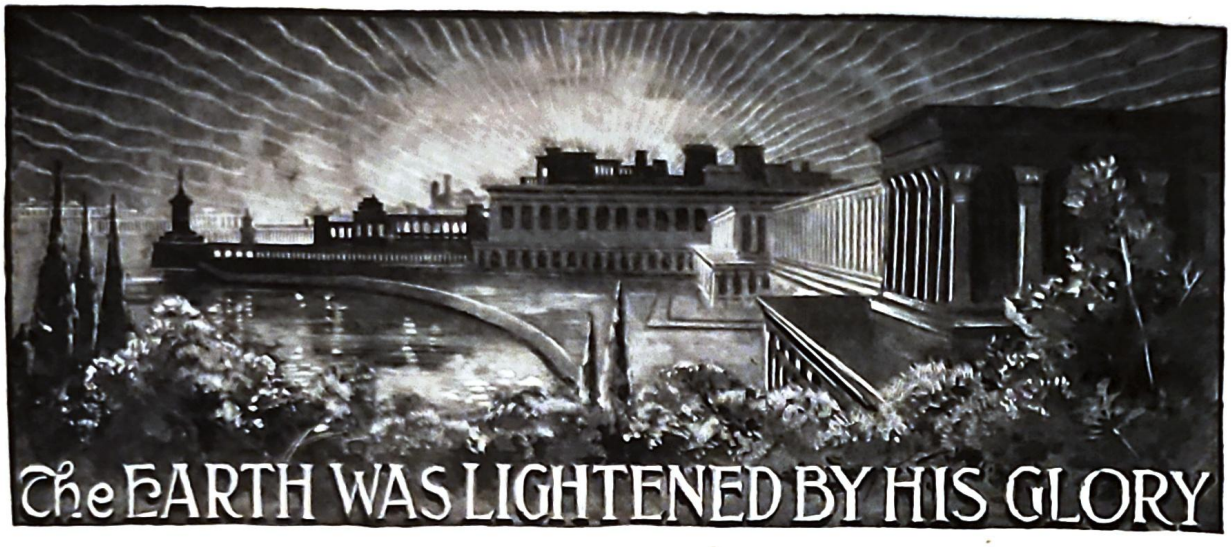
"It neglects to provide the protective forces necessary to secure its peace. It fails to educate the children in reverence and obedience and inspire them with the love of liberty under the law. It declines association with burglars and forgers, but not with dishonest promoters, corrupt officials, and with lawyers who teach their clients how to evade the law."

Doctor Eliot has always been rightly classed as one of

the great optimists of the country, and therefore his words should have special weight.

It is unnecessary to comment on the foregoing quotations. They are but selections from utterances that are heard continually from the platform and the press, and they show that many men are awake to the fact that a great storm is gathering. They see the "distress of nations," and are perplexed; their hearts are "failing them for fear, and for looking after those things which are coming on the earth;" they realize that "perilous times" have come, and see the rapidly-approaching "time of trouble." And yet, if they would only turn to the light of God's word, and allow it to illuminate, and cheer their hearts, they would know what it all means, and would not be "perplexed," nor "fear." We have already seen that the angels of God are commissioned to "hold" the "winds" of strife in check till all have a chance to flee to the safe shelter so divinely provided. When that restraining influence is withdrawn, the judgments of God will fall upon the persistently impenitent.

In these "perilous times," and while "men's hearts are failing them for fear" because they see the unmistakable approach of that "time of trouble, such as never was since there was a nation," do not give the trumpet the uncertain sound. Do not say, "Peace, peace, when there is no peace;" but hold aloft the light of the blessed Bible, so that men may know its great prophecies and see that "city of refuge," whose bulwarks are laid by the all-powerful hand of Omnipotence; whose foundations are sure to all eternity; and whose inhabitants shall never know sickness, nor sorrow, nor trouble nor distress.



CHAPTER TWENTY-EIGHT

WE have been considering the Bible description of the conditions that will prevail all over the earth at the close of time. We have seen the inspired statements concerning the "time of trouble" and the last-day "perils"; we have read from the Book of God of the "waxing old" of the earth, and that "the sea and the waves" will be roaring; we have learned of the "angry" nations, and of those who oppress the laborer, and who have "heaped treasure together for the last days"; we have found also that God has foretold the vice, the crime, the injustice, and the violence that will fill the land. Looking at this picture only, we see nothing but darkness, distress, and wo; but there is a great light shining through it all, and far above and beyond it.

Will our heavenly Father allow Satan to curse the world with deceptions, and corrupting and distressing sins, and He do nothing to show the blessings and the joys of truth and goodness? Will He allow the evil to lift its hideous though bedecked and gilded head to the most con-

summate heights of folly, that it may the more surely plunge men to the lowest depths of wickedness and wo, and do nothing to expose the danger, and save the beguiled and deluded objects of His love? The first advent of Christ was heralded by the anthems of angels; the miraculous power and love of the Saviour were manifested in preaching to the poor, healing the sick, and raising the dead; at Pentecost there was a mighty outpouring of the Spirit of God; and will this dispensation, so wondrously begun in the demonstration of divine power, be allowed to close in obscurity and weakness? Will its glorious light be made to flicker dimly, or be buried beneath the rubbish of this sinful time?—No, never, never!

The eighteenth chapter of Revelation presents without doubt the strongest, the most scathing, and the most heart-searching condemnation of the sins of the last generation, that can be found in the inspired Book. Read the entire chapter, and allow it to quicken your sense of the divine displeasure with wrong; but do not fail to observe closely the opening sentences:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Verses 1, 2.

How sublime is the description of this mighty angel who lifts such a strong voice against the sins of Babylon! This babel of evil that seeks by its corruptions completely to overthrow the last generation of men, must be exposed. Light must be thrown in upon these hidden, iniquitous

works of darkness that make the last days "perilous," and cause an unprecedented "time of trouble"; and so the heavenly messenger is sent to lighten the earth with his glory. Here is a promise that fires every emotion of the soul with the entrancing thought that in the very stronghold of iniquity, and amid its most desperate working, the Master exerts His mighty power, and the earth is lightened with His glory.

The Lord left the promise with His church that "these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

The Master inspired one of His apostles to repeat this promise by saying, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

It is true that soon after He uttered the foregoing assurances concerning the gifts He had placed in His church, a great apostasy began; it is true that the "mystery of iniquity" found its way into the hearts of those who professed the name of Christ, and what He once delighted to call His church became a wicked and cruel misrepresentation of His righteousness, His mercy, and His love. But after men had gone to the very depths of this apostasy; when they had bound themselves about with all the gloom and superstitions of the Dark Ages, then it was that they began to awaken to a realization of the craving in the soul for something that could not be found in their pilgrimages, their penances, and their

exacting forms of creed-bound service. Our God was following them all the time. He yearned over them with love. He kept giving them all the light that their eyes, so used to darkness, could endure. And when the awakening time came, His word was again sought, and read as never before. The printing-press multiplies copies of it; missionaries put it in other languages, and carry it



"And I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

to all the world; and the new day of gospel light unfolds as fast as men will turn to God, and become the bearers of His gems of truth.

The outgrowth of this light from God is the breaking of the shackles that have for so long enslaved men's minds. The world is encouraged to think, and the resultant monuments of thought rise to mountain heights in the marvelous material productions of this surpassing age. The Lord is leading; and if mankind will only

follow, every one may be saved from the thraldom of sin, and be carried into the unfolding glories of the Eternal.

As men are led to study and believe the Bible, some will be developed through whom God can manifest His "gifts" which He "has set" "in the church." To some will be given the "word of wisdom"; to others, the "word of knowledge"; to others, the gift of "faith"; to others, the "gift of healings"; to others, the "working of miracles"; to others the gift of "prophecy"; to others, the "discerning of spirits"; to others, the gift of "tongues"; and to others, the "interpretation of tongues." 1 Cor. 12:8-10.

That was a wonderful manifestation of the power of the Spirit of God, when at Pentecost the "gifts" worked powerfully in the church; but under the outpouring of the Spirit in these last days, those gifts that formality and unbelief have driven out, will return to do a mightier work. Satan sees the unfolding of the Lord's great plan. He becomes enraged that he can not hold men in the superstitious errors of darkness. He plans in his most masterly way to deceive mankind. He can lead many into such gross crimes and vices that nothing short of the dawning Judgment-day will cause them to look up to God; others can be kept in a sort of genteel infidelity that looks with pity upon him who believes the word of the Lord; but there are many others who, while they hold to the Bible, yet do so in a careless, nominal way, and without appropriating its vitalizing truth; and special delusions must be prepared for these. Satan knows that God is educating His true followers, who are now scattered in every clime, and worshiping under so many denominational names, to do a mighty work. "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your

daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:17-21.

The evil one knows these prophecies concerning this mighty outpouring of God's Spirit "in the last days." He knows that God has said that a mighty angel has been commissioned to enlighten the earth with His glory; and if you have never before seen the cunning of Satan, witness the counterfeit "healers" and "faith cures" that he is sending out to flood the world with their pernicious and misleading notions. And those persons who hold to the Bible in a careless, indifferent way; the ones who do not dig for themselves into its great mines of truth so that they may be fortified by a personal knowledge of just what God's own word says, are the ones who will be most easily beguiled by the sophistries of Satan.

If no other evidence can show you that God is preparing to do a marvelous work in these last days, under the outpouring of mighty pentecostal manifestations of His Spirit, just witness the counterfeits that are being sent out to discredit this on-coming work of the Lord. Men and women are rising up everywhere to talk glibly about the gifts of miracles and healing that God has placed in the church. A superficial knowledge leads one to believe that all their teaching is warranted by Scripture; but a deeper

knowledge, a daily study of the word, a devoted faith in its teaching, and a full surrender of the will to God—through which comes the possession of His "gift" of the "discerning of spirits"—are the only things that enable us to know whether these persons are pretenders, or whether they are sent out by the authority of Heaven and with power from on high.

Of this one thing be sure: when the Master places His "gifts of healing" upon a man, that man will be able to say, as did Peter to the lame man at the gate of the temple, "In the name of Jesus Christ of Nazareth rise up and walk;" and those words will contain the power of God, and the malady must go. What God does is perfect, and there will be no doubt about the reality of the healing. The skill of a physician will not be needed to tell the patient that he is well; for the ruddy glow of health will testify that a soul has been breathed upon by omnipotent power. Men of faith may pray for the afflicted, and God's word says that "the prayer of faith shall save the sick" (James 5:15); but he who has the "gifts of healings" is commissioned of Heaven to *command* disease, and divine power obliges it at once to depart.

But let it be remembered that there will appear what seem from every human standpoint to be miraculous healings, which are nevertheless not done by the power of God. We have already learned that, to enforce his great deceptions in the last days, Satan will work "with all power and signs and lying wonders." You may ask, "Why is he permitted thus to work?"—It is that the malignant virus of sin may be made manifest, and its deceitful workings fully known; but God shows His care for His creatures by unmasking the monster of evil, so that all may know its

real character. He also fills His word with promises that enable every one to shun the delusive charms of sin, and stand at all times in the blazing light and power of truth. Yes, the reader may even be one of those who join with the mighty angel in these closing hours of time in filling the earth with the light and the glory of the Lord.

It must be evident to any one who has taken the time to consider the Bible evidence, that the consummating conflict of all the ages is even right now upon the world. The forces of darkness, of crime, of sensuality, of sin, of destruction, are arrayed on the one hand, but rising as a sun of hope on the other is the increasing light of gospel truth and power. This gospel light is destined to spread till all the world is filled with its splendid glory. There never were such issues in the world before to call out the unreserved heroism of service. Never before have men had the inspiration that comes from standing on the threshold of the resurrection, and of breathing, after only a little further period of waiting, the Eden-perfumed zephyrs of the eternal world. Never before have men had every exalted and exulting emotion stirred by the definite knowledge that all the angels of heaven are being marshaled to escort the King of eternity, the world's Redeemer, on His triumphal advent journey to this needy and sinking world. Knowing that He would have men and women who would be possessed with such soul-absorbing themes as these, our heavenly Father could safely foretell the enlightening of the whole earth with His divine glory.

Tell it everywhere; tell it over and over again, "Glorious things are spoken of thee, O city of God!" Let all the world know that God sends His mighty angel from heaven, and the earth will be lightened with His glory.

Receive the word of God. Stand in the fulness of the power of faith; and as our Father pours out His Spirit to accomplish His mighty work, He will use you as His instrument of righteousness, service, and glory.



"The desert shall rejoice, and blossom as the rose."



CHAPTER TWENTY-NINE

THE "time of trouble, such as never was since there was a nation," is rapidly drawing on. But in the presence of these accumulating perils we have a refuge. The arm of our omnipotent Father is stretched out to protect and rescue us.

But the reader may be among those who are loaded with corrupting vice and polluting sins,—among those who are unjust, oppressive and cruel. If so, there is encouragement in the word even for all such; for it says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief." 1 Tim. 1:15. He saves to the uttermost all "that come unto God by Him." Heb. 7:25. Is it possible to get beyond "the uttermost"? Even the "chief" of sinners is called. Indeed, the Lord could call none others in this world but sinners; "for all have sinned, and come short of the glory of God." Rom. 3:23.

"Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us

reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." Isa. 1: 16-18.

"Scarlet" and "crimson" are indelible colors; yet the Lord promises that though our sins are like *"scarlet"* He will make them as "snow," and "though they be red like crimson, they shall be as wool." He saves to "the uttermost" even the "chief of sinners." What more could be asked? What more could be given?

We may be at a loss to know *how* He can cleanse such vile sinners, but there is comfort in the thought that God can do many things that we can not understand. We do not know *how* an acorn grows into naught else than the oak, while a grain of wheat planted by its side will just as invariably produce nothing but its own kind. Can you tell how this is? The answer is readily made that "it is nature." But "nature" did not create itself, neither does it generate the power that is so manifest in its workings. It is our heavenly Father who creates and sustains all this perfect and beautiful manifestation of life that we (and so often without a thought of what we are saying) call "nature." Nature is matter obeying the voice of God. It is the Father in heaven, all-powerful, ever present, and ever working, who produces all this wonderful life and activity in the natural world.

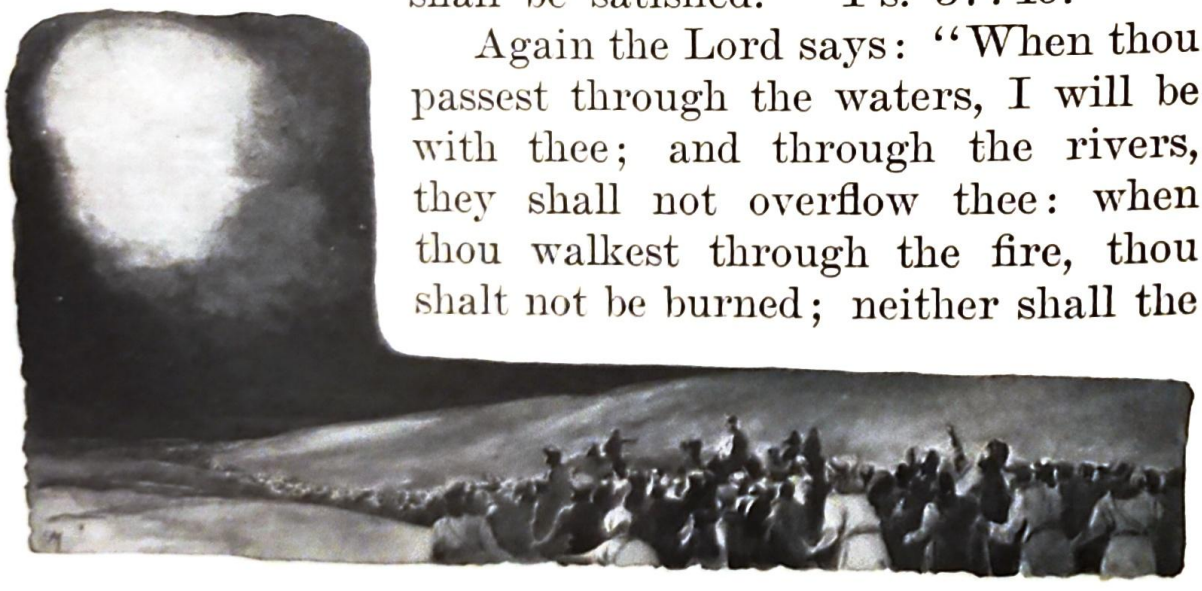
Know, then, O sinner, that Jesus is infinite in salvation's power! He who commands all the mighty and mysterious forces of nature, says that though your sins be of the deepest dye, they shall be as white as the snow. Then "seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him

return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:6-11. Read these promises, meditate upon them, believe them, and the Spirit of God will comfort and strengthen the heart through them.

It may be that, though a child of God, your heart is "failing" "for fear, and for looking after those things which are coming on the earth." Perhaps the increasing and awfully destructive storms and earthquakes, and the general commotion in nature, inspire terror. But it should not be so. God promises: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:5-10.

"Thou shalt not be afraid." How soul-satisfying is this word! The Lord does not merely *admonish* us not to be afraid; He does not simply say that we *ought* not to fear; but He asserts that we *shall not* "be afraid." "For He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91:11, 12.

If any are fearful because of the famines that will become more and more prevalent as the earth "waxes old," the word says: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: BREAD SHALL BE GIVEN HIM; HIS WATERS SHALL BE SURE. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Isa. 33:15-17. "They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied." Ps. 37:19.



He brought His people out of that land, "with a mighty hand, . . . and with signs and with wonders."

Again the Lord says: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the

flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. 43:2, 3. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Isa. 54:17.

There are no conditions or difficulties, even in the worst possibilities of the present, or in the portentous days that are yet to come, that God does not penetrate with promises that bring hope and comfort and strength.

Satan has summoned all his malignant power in his last and supreme effort to oppress and destroy the people of God; but their danger appeals to the tender mercy and love of their Father; and as expressed in the sublimest of inspired prophecy, there will be heard the shout of the Eternal: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art Thou not it that hath cut Rahab, and wounded the dragon? Art Thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" Isa. 51:9, 10.

The Lord did wonderful things in the land of Egypt: He brought His people out of the bondage, the gross idolatry and sin of that dark land, "with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders;" but with a mightier and more glorious display of His love and power will He take them out of the accumulating corruptions, the debasing sin and evils of this time. God's exercise of power in that time was abundant in saving His people from

Pharaoh's cruel tyranny; but in this time, when Satan is concentrating all his forces of evil, equipped with all the experience and training of the long reign of sin and crime, the occasion demands a corresponding exercise of divine majesty and might. "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:16.

How soul-inspiring is the thought that the "last days" are reached, and that in our time the Lord will fulfil His word that says: "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers." Jer. 16:14, 15. In that time the Lord took His Israel from Egypt to an earthly Canaan; but in this time He gathers them from every part of the world to lead them into His heavenly and eternal Canaan. How glorious, then, must this final deliverance be, when it so outshines the mighty works of God in Egypt, and is made to stand forth as the one monumental illustration for all eternity of the majestic working of the mighty power of God! "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51:11.

It is only the poetry of inspiration and the inspiration of poetry that can thus express the "glorious things"

that "are spoken of thee, O city of God." Then happy will it be for us if we stand upon the foundation of God's sure word, so that we may recognize the heralds of that morning that is so soon to break and disclose to every watchful eye and waiting heart the satisfying realities of the eternal day. And as it becomes more and more evident that our Saviour is soon coming, let us pray with the beloved John, "Even so, come, Lord Jesus."





CHAPTER THIRTY

THIS generation is living in the presence of a wonderful array of fulfilling prophecy. The facts are before us and the evidence is so clear as to leave no occasion for the faintest shadow of a doubt.

This generation should be thrilled by the knowledge that all these fulfilling prophecies are to culminate in the one supreme event of the second coming of our Lord and Saviour Jesus Christ.

This generation should grasp its proffered opportunity of proclaiming the glorious gospel of the kingdom to the ends of the earth.

The events that focus upon this generation are immeasurably sublime. The prophecies that show us that the second coming of Christ is at hand, point also to the great Judgment-day and the resurrection from the dead. Every son and daughter of Adam who shall be found worthy to have a part in the resurrection of the righteous

will soon be called from the death-locked chambers of the tomb. The evergreen crown, woven by the divine Father from the laurels of faithfulness, integrity, purity, and truth, will soon be placed by the Redeemer's own hand on the brow of each one that He rescues by His grace.

Our fathers, through all the generations of the centuries that have come and gone, have loved to talk of the coming time when the dead should be raised at the second advent of the Lord. In order for them to behold that day of consummating triumphs and joy, they had to lift to their eyes the telescope of prophecy, and cast their look over the struggles and griefs and turmoils of the ages yet unborn. The sure prospects and infallible evidences of that yet distant resurrection day were a theme constantly to fill the soul with joy, even amid the distresses of the most cruel persecutions.

But now we can say, by the words of faith, that the time is just at hand. Now we can say that these centuries of waiting have all rolled into the past, and that the day is impending when the great reunion of the heavenly family will be taken from the visions of prophecy and of faith, and be bestowed upon us in the literal realities of actual possession. That father, that mother, that sister, that brother, that husband, that wife, that son, that daughter, that bosom friend, that we have been compelled sorrowfully to yield to the relentless grasp of death, is about to be called to life again. Our "Elder Brother," the Man of Nazareth, of Gethsemane, and of Calvary, is about to spread the great banquet of His marriage supper, and give us a personal introduction amid the actualities of immortal life, to Enoch and Abraham and Isaac and Jacob, to Joseph and Moses and Daniel, to David and Jeremiah

and Isaiah, to Matthew and John and Paul, and to all the rest of the innumerable company of the redeemed. These things are facts. There can be no mistake about them.

Can you sense it? We have reached the generation that is witnessing the fulfilment of prophecy that makes these sublime events a certainty in our day. And how should these things call out the very best energies of our lives in proclaiming the message of the soon coming of Christ. The message is to be given in this generation. The time is ripe for it. God is calling for it. Every one who has learned to revere the Redeemer's name, and respect His word, should answer to the thrilling summons.

The eternal existence of human souls is at stake. If there should be delay in answering to the call, thousands may be eternally lost as the result. When the country stands in peril of a foreign foe, the call to arms is made, and hundreds of thousands respond with the enthusiasm and zeal of patriots. But in such calls only matters of temporary, fleeting interest are at stake, and the call is made by only a temporary ruler.

In this supreme and culminating conflict against the forces of sin our divine Father, the King who inhabiteth eternity, is calling us to a battle-field from which every volunteer (there will be no drafted soldiers) will return wearing the diadem of immortality.

When freedom's cause is at stake, the call to the dangers and hazards of the battle-field loosen in the breast of the patriot the swelling and unconquerable and uncontrollable emotions that rise on the solid foundation of a sense of duty and the undying love for the "home-land." But these emotions, grand as they may be, are confined to the narrow boundaries of this temporal existence in

this temporal world. The conflict that is brought within the field of our vision, and in which we are urged, by the strong voice of these rapidly-fulfilling prophecies, to take an active part, breaks asunder the restricting bands that would confine us to time upon this earth. The issues that are before this generation are widened into the limitless eons of eternity, and the eye is fixed upon that unnumbered throng of redeemed immortals who are rising from the bedchamber of the tomb in response to the melodious command of our "Elder Brother," our Redeemer, and our chosen King.

We are not wandering in the field of fancy or imagination as we talk of these things. We are dealing with sober facts that stand upon the firm foundation of the never-failing words of the Eternal.

He at whose commands the worlds sprang into existence, and took up their sweeping and infinitely accurate journeyings in space, is the One who has spoken. His word has never failed, and the more blessed truth is that it can not fail. These prophecies which show us where we are in the night of this world's devious wanderings can not possibly lead us astray. They are the fixed words of the Infinite, the All-powerful, and the Immortal, and for them to fail is thrust beyond the realm of even the twilight shadows of possibility. Then, with what assurance can we repeat those words that the apostle Peter was inspired to write concerning this all-absorbing theme:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the

excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:16-21.



"The exact movements of the heavenly bodies may be measured."

Our heavenly Father is the Author of all the tender and loving emotions that have ever swelled the breast of the most perfect mother or father. And with all the intensity of His own still higher and more constant love, He is now urgently inviting every one of us to be among the joyful participants in the glorious realities of the resurrection day. He is inviting us to be the living witnesses of His saving grace and truth amid all the perilous times of these last days, and to be the ones who will stand upon the earth, and, without tasting death, welcome Him at His coming. He is inviting us to prepare the way for that event by joining in fulfilling that part of the prophecy

which says, "This gospel of the kingdom shall be preached in all the world for a witness." What a wonderful invitation! What a great opportunity! And how do these things eclipse the greatest enterprises and the greatest opportunities that the affairs of this world can offer!

Every one may know the positive truth of the immediate second coming of Christ and the impending Judgment-day and resurrection of the dead as definitely and as clearly as he knows the first rudiments of his arithmetic. The one is just as clear and as susceptible of definite knowledge as the other. We learn to know and fully to rely upon figures by the study of arithmetic and the other branches of the science of mathematics. Having studied figures until we understand them, we have no fears that the conclusions derived from them can have any possibility of error. With figures, the exact movements of the heavenly bodies may be calculated so that an eclipse of the sun or moon or the transit of another planet may be determined to the hundredth part of a second; with figures, the exact location of a vessel at sea may be determined; with figures, the civil engineer may survey a tunnel through a vast mountain, and set men to digging from both sides, and have them meet accurately; and so in all the field of science, or anywhere else where cal-



"The exact location of a vessel at sea may be determined."

culations are made, we rely upon figures to give us correct results.

He who gave to man the exact science of mathematics and endowed him with the ability to calculate with figures, is the same One who has also given mankind the book of prophecy and bidden him to "know" when the coming of Christ is "near, even at the doors." And just as the mariner can tell definitely when he is nearing port, so may the student of prophecy tell with even greater accuracy that the inhabitants of earth are riding on the swelling tides that wash the shores of the haven of eternity.

God is now bidding us to enter the school of prophecy, and to study under the accurate instruction of the inspired prophets. He asks us to pursue this study until we know for ourselves that the end of all things wrong, sinful, and distressing is at hand; that the Judgment-day is impending; that the trump of God is about to sound; that the gates of death are about to swing outward, and release the captives of the tomb; that Jesus is soon to be seen coming in the clouds of heaven, and all the holy angels with Him; that the kingdoms of this world are about to become the "kingdom of our Lord and of His Christ"; that the cities of earth will give place to the eternally glorious city of our God.

Such are the inspiring and soul-absorbing facts of to-day. Such is the call to every one to join in the battles of the armies of the Lord to proclaim "this gospel of the kingdom in all the world for a witness unto all nations," so that the end may come.

The work must be done in this generation.



"Jesus is soon to be seen coming in the clouds of heaven, and all the holy angels with Him."



CHAPTER THIRTY-ONE

OUR heavenly Father does not merely point out the dangers of the times in which we live and tell us what they mean, but He lifts our minds over these difficulties and calamities and destructions, and fastens them upon the completeness of our final victory and the riches of our eternal reward. The sublime language of the Apocalypse gives a brief description of the song of deliverance and victory that shall be sung in that day. Of that time we read: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy



name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Rev. 15:2-4.

The scripture presented in the preceding paragraph reveals to us a company who have gained a great victory. They are seen standing with the harps of God, and, in a chorus too grand for human words to describe, they make the dome of the universe ring with their triumphant song. Oh, the thought of being in that chorus! A single moment of that eternity of joy is worth more than all that earth has to offer. And the Lord has bidden that the glorious news shall be heralded that every one is invited to be there. Every precaution must be taken that no delusion shall overthrow us, and thus rob us of that rich reward.

There can be no question about the fulness and the glory of the sure victory that is but a very short space ahead of every trusting, waiting child of God. It is for each one to decide now whether he will be in that victory, and reap that joy.

Having passed through the victory, we enter upon the reward of which the prophet has chanted:

"O that Thou wouldest rend the heavens, that Thou wouldest come down,
That the mountains might flow down at Thy presence, as when the melting fire burneth,
The fire causeth the waters to boil, to make Thy name known to Thine adversaries,
That the nations may tremble at Thy presence!
When Thou didst terrible things which we looked not for, Thou camest down,
The mountains flowed down at Thy presence.
For since the beginning of the world men have not heard,
Nor perceived by the ear, neither hath the eye seen, O God, beside Thee,
What He hath prepared for him that waiteth for Him." Isa. 64:1-4.

A New Testament comment on the foregoing words of Isaiah reads: "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: For the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9, 10. Man can not of himself discover what the Lord has in store for him in the future world. "But God hath revealed them unto us by His Spirit."

So great is this reward that men could never gain even the faintest conception of it in this life, did not God reveal its glory through the powerfully illuminating influences of His Spirit. While it is understood and believed by all Christians that there will be perfect happiness in the world to come, yet all do not know what the word of God tells us in regard to the realities and literal joys of our eternal abode. We are very particular to have a definite and positive understanding in regard to the things

of this life, but we do not all learn the definite truth that God has revealed in His word concerning the home in which we are to spend eternity. If men would only take the time to inform themselves in regard to what the Lord, the Creator of heaven and earth, has in store for every one who will stand for truth and righteousness, every dismal cloud would be swept away, and all the dark and gloomy recesses of the soul would be flooded with light and joy.

We need only to give respectful and thoughtful attention to the plain words of the Lord in order to see the very definite plan that He has for our future and eternal home. Notice the import of these following words from Isaiah:

"Israel shall be saved in the Lord with an everlasting salvation:
Ye shall not be ashamed nor confounded world without end.
For thus saith the Lord that created the heavens;
God Himself that formed the earth and made it;
He hath established it, He created it not in vain,
He formed it to be inhabited:
I am the Lord; and there is none else.
I have not spoken in secret, in a dark place of the earth:
I said not unto the seed of Jacob, Seek ye Me in vain:
I the Lord speak righteousness, I declare things that are right."
Isa. 45:17-19.

The Lord tells us in the foregoing words that He formed the earth to be inhabited, and that He did not create it in vain. Every one knows that the righteous God did not create this earth to be inhabited by a race of sinners. Such a course would not be right, but God says, "I declare things that are right." Then we are to conclude that the Lord formed this earth to be inhabited

by a race of right-doing people. He formed it to be a place of happiness and not a place of sorrow, as it has been for so many centuries. Man sinned, and for the time being it might seem to those who have not taken pains to study God's plan, that the Lord has been thwarted in His design. But such is not the case. All sin and every unrepentant sinner will be destroyed out of this earth, and it will be refashioned in all the perfection that clothed it in the beginning, and thus become the eternal abode of the redeemed. If the thought of this earth being cleansed from all sorrow and evil, and then becoming the eternal habitation of the redeemed, seems strange or fanciful to you, do not dismiss the subject too speedily, but study it further. You may be able to see that it is neither strange nor fanciful, and above all may find that it is decidedly scriptural.

When God created this earth, He had a very definite object in view. But it seems that the problem of evil had to be worked out somewhere, and for causes that we may not be able to understand now the conflict came to this earth. However, before the hand of wickedness had been lifted here, just at the close of the Creator's work of making this world and placing man upon it, He said, "And God saw everything that He had made, and, behold, it was very good." A little after this statement was made we have the record of the fall of man. After man had descended to sin, the Lord told him: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou

taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

The record does not say that the Lord cursed *man* because he had sinned, but He cursed the *ground* for man's sake. It is to help man—or possibly it would be more proper to say that it is for the purpose of keeping man from falling so low that he could never be reached—that this curse is put upon the ground. For after the ground is cursed, mankind must contend against the thorn and thistle and all the rest of the tribe of weeds that they represent. He must now toil till his face sweats, in order to sustain his life. In this ceaseless round of toil he does not have the opportunity to sink into the vices and crimes that come with idleness. There is a dignity and power in labor that tends upward all the time. But it is only the perfectly right and pure man in the redeemed world who can be trusted with the unlimited leisure that would be found if there were no curse.

Anywhere we go on the face of this earth we find the crop of weeds in any soil that is not closely and carefully cultivated. Many have wondered why it is that weeds will grow anywhere and everywhere spontaneously. Some have suggested the idea that the little birds carry the seed. But the simple, plain facts in the case are that God has said, "Cursed is the ground for thy sake," and, "Thorns also and thistles shall it bring forth to thee." Hence, everywhere man goes on the face of the earth he must contend against the curse that a wise heavenly Father has placed upon the ground for his sake. That word that God spoke in the beginning is the scientific reason for the weeds springing up everywhere. It will continue so to be until the curse is finally removed.

The perfectly complete manner in which this curse will at last be removed is told in the following New Testament prophecy and promise:

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look

for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:3-14.

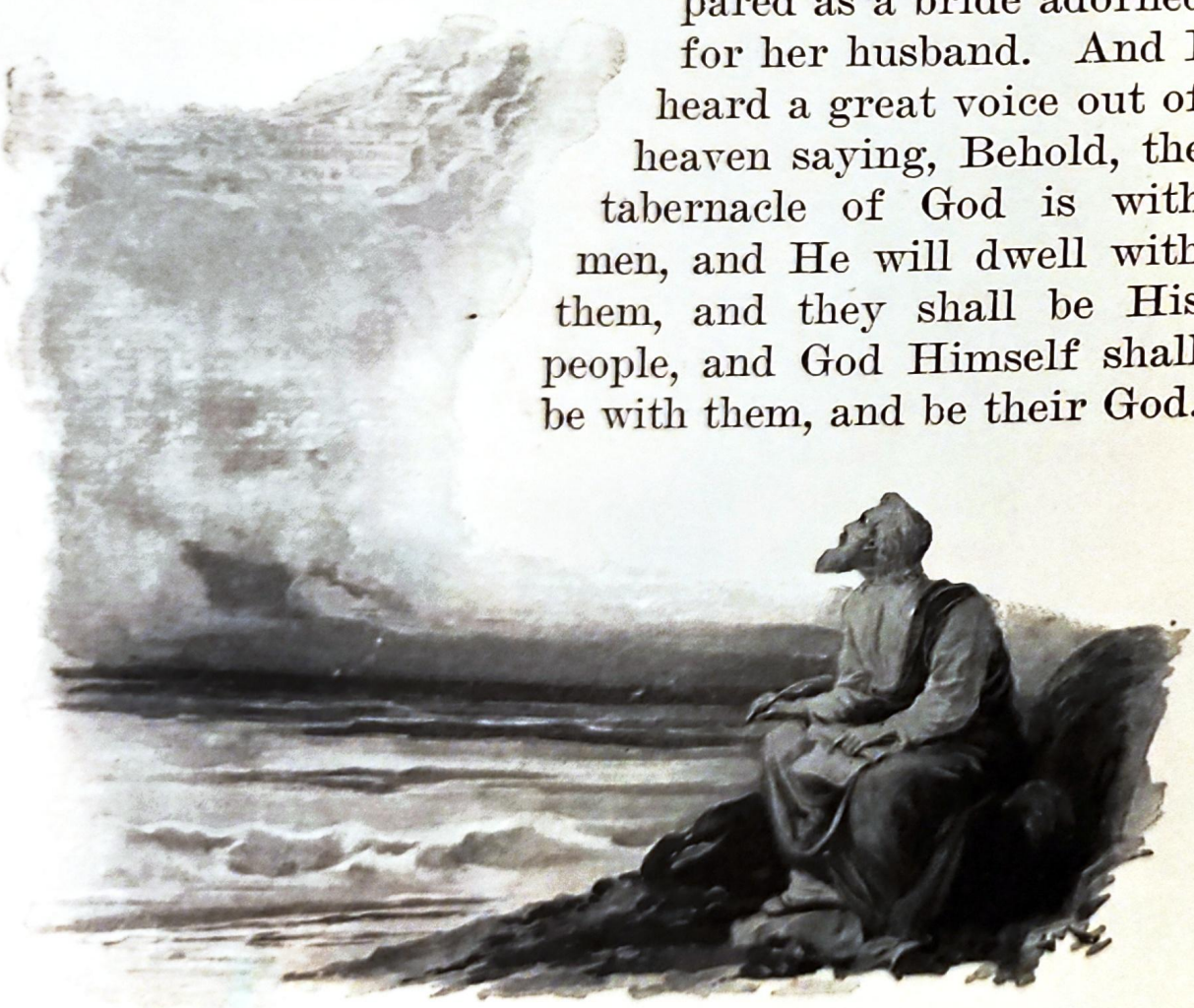
The foregoing scripture tells us that God's plan is to melt over this old earth, reeking beneath its curse, in the Judgment fires of the last day. It also tells us that ungodly men will go into perdition at the same time. The elements of the earth are to "melt with fervent heat"; they are to be "dissolved." While the earth is thus to be "dissolved" back into its original gaseous elements, it is said that "the works that are therein shall be burned up."

But notwithstanding this melting, burning process, "nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Fire is one of the greatest purifying agents known, and it is this agency that the Lord will use in purging away from the earth the curse of every vestige of "thorn and thistle"; and then out of this molten material there arises a new creation. God does creation's work so far as this world is concerned all over again; and one of the grandest thoughts in connection with it is that all the redeemed sons and daughters of Adam will be eye-witnesses of the great creative scene. We will have passed through every trial, have come victoriously out of every difficulty, and at last will stand with our Creator while He puts our planet through its baptism of fire and fashions it again into the abode of eternal righteousness. This is a theme that is calculated to call forth the liveliest and the highest forms of the imagination. Yet, while this is so, the theme is not an imaginative one. It is not the presentation of a fanciful theory. It is the simple setting forth of literal fact in the plain, direct

language of God's own promises. To attempt to argue the case would not only be useless, but it might result in dragging a shade of obscurity over the face of one of the clearest as well as one of the most beautiful truths.

Another one of the scriptures that present these new-earth scenes, and give these promises of joy and glory in our redeemed Eden home, is the following:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.



"I John saw the holy city, New Jerusalem." Rev. 21:2.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Rev. 21: 1-5.

Thus do the Scriptures in multiplied passages bring before us the new heavens and the new earth. And thus do they show that the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began," will include the renewing of the earth, its cleansing from sin, and its presentation to the redeemed as their eternal home. The beautiful Eden that was lost through sin will also be restored through the redemptive work of our Saviour Jesus Christ. Then will come the glorious realization of that other scene viewed by the apostle John on Patmos, and thus described by him: "And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." Rev. 5: 11-13. It is said of those who join in this indescribable anthem of victory that "they reign on the earth." This triumphant

chorus of praise to the Majesty of heaven takes place at a time when there is not a discordant note of sin in all the great universe of God. *"Every created thing"* engages in the song with heart, and soul, and mind.

What a thrill of joy is awakened at the thought of being there! No soul on earth can afford to miss such an opportunity. Who can afford to slight the invitation that the Lord has so graciously extended to "every creature"? When this old earth shall be dissolved, and when every particle of sin is burned out of it, and when the new heaven and the new earth shall come forth out of the molten and purified elements, and when all the immortal beauty of this new creation shall be unfolded in the presence of the redeemed, and under the unobstructed gaze of their immortal eyes, if we are not there to join in the shouts of joy and triumph, how terrible will be our everlasting mistake and our everlasting loss!

The substantial reward that is before the truly loyal followers of Christ can be but feebly described by any human instrumentality. The Spirit that searcheth the deep things of God must be sought for our illuminating guide.

The most beautiful spot on the whole face of this earth has some tracings of the curse upon it to mar its present beauty so that the mind may be directed to the faultless splendor of Eden redeemed. Our God would not have us fix our affections on the passing things of this life or of this world, but would have us see and lay hold on that which will endure forever. With these clear promises of the redeeming of the earth before us, let us turn to that wonderful prophetic description of what its redeemed conditions will be; and, as we read it, let us ask

that God's Spirit may make a living picture of its every expression upon the sensitized films of our souls. The description of the earth in its redeemed condition is in the language of Isaiah, and reads:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
It shall blossom abundantly, and rejoice even with joy and singing:
The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon,
They shall see the glory of the Lord, and the excellency of our God.
Strengthen ye the weak hands, and confirm the feeble knees.
Say to them that are of a fearful heart, Be strong, fear not:
Behold, your God will come with vengeance, even God with a recompense; He will come and save you.
Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
Then shall the lame man leap as an hart, and the tongue of the dumb sing:
For in the wilderness shall waters break out, and streams in the desert.
And the parched ground shall become a pool, and the thirsty land springs of water:
In the habitation of dragons, where each lay, shall be grass with reeds and rushes.
And an highway shall be there, and a way, and it shall be called The way of holiness;
The unclean shall not pass over it; but it shall be for those:
The wayfaring men, though fools, shall not err therein.
No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there;
But the redeemed shall walk there: and the ransomed of the Lord shall return,
And come to Zion with songs and everlasting joy upon their heads:
They shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35.

The foregoing is a description of the new earth when the "ransomed of the Lord" have entered it with "everlasting joy upon their heads." And when that time comes, all the glory of the far-famed forests of Lebanon shall be given to it, and all the blossoming and fragrant splendor of Carmel and Sharon shall be drawn upon to transform every desert and miasmic bog into the pictured realities of the fields and gardens of eternity. And then every blind eye is opened, so that it may catch the indescribable beauty, and every deaf ear is made to hear, so that it may revel in the exultant harmonies and melodies, as choir and soloist shall rise to the exalted heights of expressing in the eloquence of sound the impulses that are too sublime for words. Amid these scenes of the rejoicings of the immortal and redeemed, there can be found no speechless tongue; and no defective limb will offer obstruction to the poetic expression of bodily motion when every nerve is vibrating its symphonies at the thought of actually being in the New Jerusalem, the capital of the universe, and the metropolis of the earth made new.

Before these eternal realities that our heavenly Father offers us, all the wealth that this present world can give is transformed into the most beggarly poverty.

As we look upon the earth, we see distress, perplexity, and unsatisfying prospects. We see, fulfilled in the prophecy of what the Master told us would take place in those days, "men's hearts failing them for fear, and for looking after those things which are coming on the earth." This distressed condition is all that earth has to offer; but if we take the telescope of prophecy and divinely inspired promise, and look beyond these scenes of the closing days of time over into the fair domains of our heavenly Father,

we see the "New Jerusalem, coming down from God out of heaven;" we see the hand of Omnipotence giving our earth its purifying ablution of fire. Out of this curse-destroying crucible we see the work of creation bringing back to mankind its perfect new earth in the vernal freshness and matchless beauty of the blossoming and perfumed splendors of Eden; and finally we see our redeemed and re-created planet swinging anew into her trackless highway of space, peopled by the happy creatures who are settling themselves into the undimmed pleasures and occupations of their eternal existence.

"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

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